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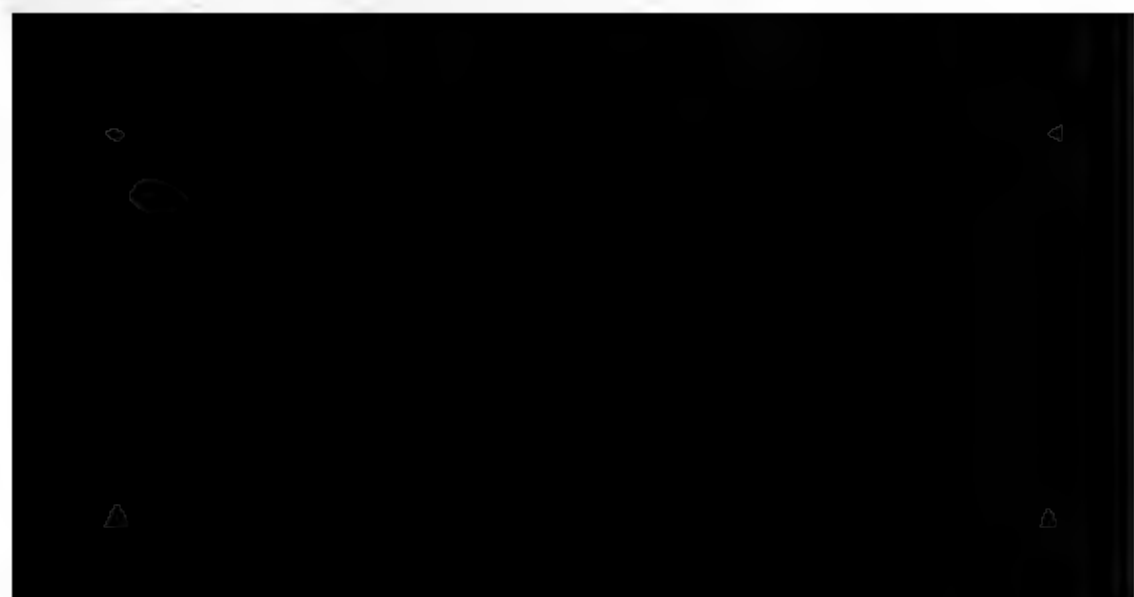
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INTERPRETATION

S. B. ROBARQUE



INTERPRETATION

BEING

Rules and Principles

ASSISTING TO

THE READING AND UNDERSTANDING

OF

THE HOLY SCRIPTURES.

BY

S. R. BOSANQUET, M.A.

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New Logic: Applicable to Moral and Religious Subjects;
Successive Visions of the Cherubim; Excelsior;
Eirenicon, &c. &c.



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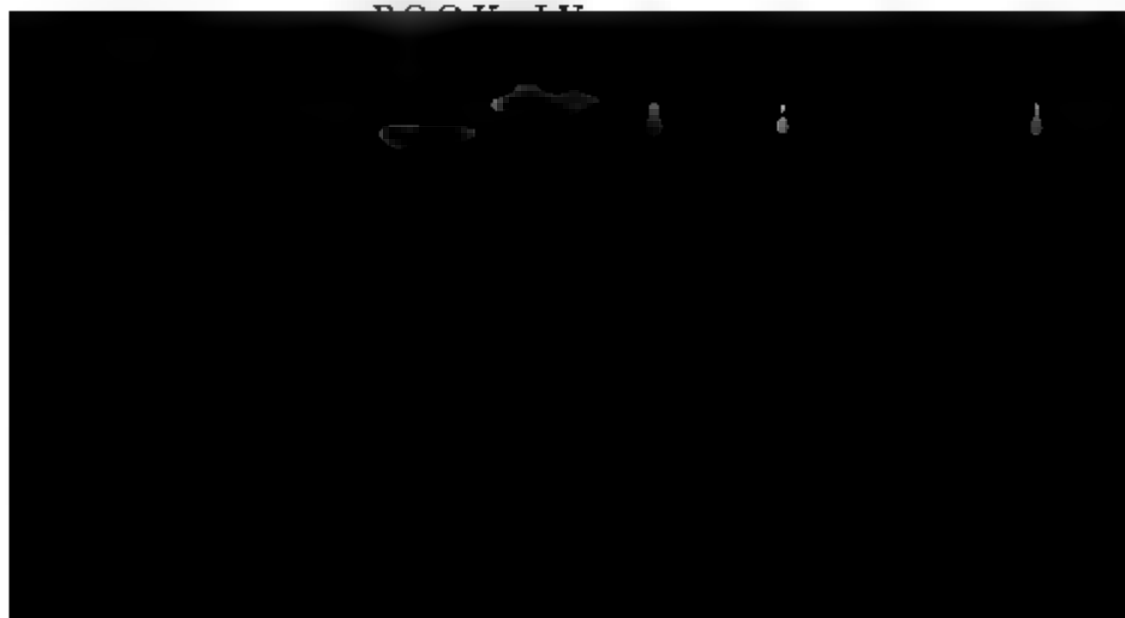


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THE PRINCIPLES OF BIBLE INTERPRETATION.

INTRODUCTION.

EVERY one on giving his attention to the subject, must perceive that God's method of communication by His prophets, and through the Scriptures, differs from the communications of men to one another in an essential manner ; and that consequently the principles of the interpretation of such communications must be different : they must be the subject of a different law : a different logic.

When Joseph interprets three branches and three baskets to signify three days ; and when he explains to Pharaoh that because his dream is doubled, it is established, and shall shortly come to pass,—we are at once surprised and startled

at the unobviousness of the inference. When the Lord says to Moses, 'This shall be a sign unto thee, thou *shalt* worship the Lord in this mountain;' and Isaiah to Ahaz, 'The virgin shall conceive,' these seem to be future assurances in order to a present belief. When the Jehovah Angel speaks of God in the first person, and of Himself in the third person, this seems to be a violation of logical propriety and reasoning. So also that there should be Jehovah the sender, and Jehovah the sent, in numerous instances. As also when Jehovah rained fire and brimstone out of heaven from Jehovah. In like manner St. Paul's, after David's reasoning, that Melchizedek was without father or mother because his parentage was not recorded; and his interpretation of the expression 'this once' (*ἐν ἀπαξ*), that it signifies the removing of those things that are shaken as of things that are made; and St. Matthew's application



teries out of everything, leans more to obvious analogy and rational interpretation.

In our own day, C. H. Macintosh seems to depart freely from obvious and close analogies, and to pass by the more natural meanings to higher and more spiritual applications, with eminent success.* Scriptural analogy and figure of language seems almost purposely to violate the rules of scholastic interpretation. It does not do so in an equal degree to the Asiatic mind ; for the Old Testament was written in a great measure in Oriental language.


But our task is to deal with the method of interpretation which is now current and prevailing in Christendom ; and which is endeavouring to impose itself, as a part and branch of European civilisation, upon all nations of the world. This method is growing more and more scholastic, and formal, and technical ; and in consequence, less and less fitted to associate itself and sympathise with the spirit and character of the inspired writings. Of this abundant exemplification will be given in the following dissertation ; and in effect it may almost appear to compose the body of it. For it is useful and chiefly necessary to combat those errors especially which are causing mischief, and

* In his notes on Genesis, Exodus, Leviticus, and Numbers.

leading out of the right way the generation in which by God's Providence we have been placed.

This exegetical exposition is supplementary to my *New System of Logic*, and is founded upon it. That logical treatise,—more especially the latter portion of it,—had constantly this compilation in view; which is intended to be an exposition and application of its principles in that which ought to be its highest use, namely, Bible interpretation.


The examination and setting forth of the method and principles of God's revelation to man, and the construction and working of the instrument which He has used in making that communication, must be of necessity the most interesting and important of all topics to those who recognise and accept revelation. No prayer ought to be so fervent, no aspiration and profession so earnestly and practically realised as these, 'Open Thou mine eyes that I may see the wondrous things



In my *Logic* I have endeavoured to show that no theory of exegesis in use in Europe, not even Ernesti's, is such as ought to be accepted as sufficient ; and if not in Europe, where can we look for anything that may satisfy the inquirer ? I have especially given examples of the nature of the exegesis which is current and approved among us, and of false interpretations arising out of it ; complaining that it is philosophical, grammatical, Aristotelian, classical, scholastic, formal, mechanical ; and contending that these ingredients have poisoned and vitiated it. I have endeavoured to show that these methods have cast fetters round it and imprisoned it ; have led it captive in narrow paths and labyrinths, and constrained it from the liberty and largeness which properly belong to the greatness and loftiness of the subject and instrument. My endeavour has been to emancipate it from this thralldom ; to give freedom and elasticity to its wings, to soar and wander in those fields and flights which are the province and scope and characteristic of spiritual things.

The following is Dr. Chalmers' rule and principle of Bible interpretation. 'The examination of the Scriptures is a pure work of grammatical analysis : it is an unmixed question of language.' 'We must admit of no other instrument than the

vocabulary and the lexicon.' 'The mind or meaning of an author who is translated, is purely a question of language, and should be decided upon no other principles than those of grammar and philosophy.' 'But this principle has been most glaringly departed from in the case of the Bible. The meaning of its Author instead of being made singly and entirely a question of grammar, has been made a question of metaphysics or sentiment. It has been, "Such must be the rendering from the analogy of faith, the reason of the thing, the character of the divine mind,"' &c. (Quoted from Andrew Norton's *Reasons*, pp. 98-100, note: where he fully exhibits the absurdity of all this.) From hence arise such literalist rules as that the same Hebrew or Greek word ought always to be rendered by the same word in English. That the literal and the figurative cannot be found together in the same sentence or passage, that the first and




ῥπον, ἀποκαλύψις, ἐπιφανεία,—must each express a different period and event.

Ernesti, or Ernesti's editor, puts himself under this philosophical fetter, when he rejects the figurative and allegorical interpretation of the Scriptures, and limits the recognition and use of types to those which are expressly named and applied in the New Testament. (See Ernesti's *Interpret.* part i. chap. i. ss. 8 and 10; Amnon's notes.)

Philosophy and philology are fast expelling idioms from the English language. Modern grammar and style abhor idioms. The polite world considers them vulgar; the scientific world pronounces them to be ungrammatical: not recollecting that the proper business of grammar is to recognise and collect the idiomatic forms and exceptions of a language. But because they violate system and rule, they are embarrassing to philology and philosophy, which have no taste to appreciate the force, and richness, and freedom, and variety, and eloquence of language. In consequence, this philological and scholastic habit of mind indisposes us to the examination of the Hebrew idioms; and among other blindnesses has made us incapable of recognising, for example, that the writers of the New Testament, being Hebrews, largely imported Hebrew idioms into the Greek; without a knowledge of which practice the

translation of the New Testament becomes difficult and embarrassing. The ancient translators and commentators knew this; but more recent translators are ignorant of and insensible to it.


Conybeare and Howson make the following mistranslation of Heb. ix. 1, 'Now the first covenant also had ordinances of worship, and its holy place in this world;' and Alford thus mistakes the force of John, vi. 35, 'He that cometh to me shall *not* hunger, and he that believeth on me shall *never* thirst;' both of them from not observing the Hebrew idiom, by which the adjective and qualification in the second clause of a sentence are imported into the first. The proper translation in the two instances is, 'The first covenant had indeed (worldly) ordinances of divine service and a worldly sanctuary;' and the other passage is rightly rendered in our English version, 'He that cometh to me shall "never" hunger' Alford renders



principal public schools, as an approved manual. It abounds in examples of faulty criticism ; showing an ill acquaintance with the Scriptural style, and the Hebrew idioms which abound in the New Testament writings. There are not less than eight or nine faulty expositions in his commentary on one chapter, the seventh, namely, Stephen's address. He explains the difficult passage (vv. 15, 16), 'So Jacob went down into Egypt, and died, he and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem,' by saying that Stephen followed an unwritten tradition, or he fell into a confusion between Sychem and Hebron, or between Abraham and Jacob. Whereas there was no confusion or ignorance in Stephen's mind, or probably in his description ; but St. Luke, in the Hebrew manner, epitomises what he said, and many facts and allusions, elliptically, into a few words ; the several parts of which the hearers or readers could readily, from their familiar knowledge of the history, fill up and distribute.

The forty-third verse, 'I will carry you away beyond Babylon,'—the words of the prophecy being, 'beyond Damascus,'—he thus excuses as an error in quotation : 'The inaccuracy is not surprising, after the many instances which have


already occurred in this book of quotations from the Septuagint not made *verbatim*, but *memoriter* ; not knowing that this is a method in use, especially by St. Luke, namely, to quote the fulfilment of a prophecy instead of the exact words of it ; as he paraphrases 'the abomination of desolation' (Matt. xxiv. 15), by, 'When ye shall see Jerusalem compassed with armies' (Luke, xxi. 20) : thus giving, elliptically, at once both the prophecy and the application. Verse 7, 'They shall serve me in this place,' he explains, 'Stephen, quoting from memory, adds this *de suo* ; it was perhaps suggested by Exod. iii. 12.' But this was no mistake ; for it is a common method of quotation in the New Testament to condense separate passages into one ; and so to comprehend several prophecies or events of the same character in a few words,—which was perfectly intelligible to the readers or hearers, who were well acquainted with



A contributor to the Speaker's Bible, employed in commentating on St. Paul's Epistles, would not listen to the suggestion that St. Paul used Hebrew idioms. When I repeatedly offered to furnish him with any number of examples he wished for, he would not ask for one of them. In effect, our divines are so immersed in the study of sciences, and the classics, and mathematics, that they have little taste or mind left for the investigation and appreciation of the method of revelation by the Holy Scriptures. This might seem to be the prejudice of ignorance on my part; but no one will attribute it in me to want of earnest devotion to science, or mathematics, or the classics, or philosophy in all its branches. On the contrary, it may be the too intimate acquaintance and familiarity with their fascinations and fallacies which disposes and enables me thus to condemn the abuse of applying their forms and principles to the field of religious truth, and revelation by the word of God.

Dr. Marsh's *Lectures on the Criticism and Interpretation of the Bible*, is one of the most approved,—if not the most approved authority. He sets criticism before interpretation; and in effect, in this extensive and elaborate work, he scarcely advances a step beyond criticism. He says, 'To sacred criticism the foremost rank is due' (p. 25);

and he explains (p. 161), 'I have in these lectures invariably used the term "Biblical and sacred criticism" in its proper and confined sense, namely, of that knowledge which ascertains the genuineness of a disputed text.' 'This,' he says (p. 31), 'is the plain question which we must ask before we go further, "Did such a person write such a book, or did he not?"' Again (p. 87), 'The first operation in respect to the Greek Testament which must be performed by a theologian, who intends to build his faith on a firm foundation, is to ascertain what copy of the Epistles ascribed to St. Paul, what copy of the Epistles ascribed to any other Apostle, what copy of a Gospel ascribed to this or that Evangelist, has the strongest claim to be received by us, as the true copy of the author's own manuscript?' And he goes further to warn us, 'How the investigation of this previous question is a work of immense labour.' 'The Greek



words, or of whole passages, or of whole books. And when we have thus obtained what we have reason to believe a genuine text, we have then a solid foundation on which we may build our interpretations of the text. But till we know what is the genuine text we must remain in a state of uncertainty whether our interpretation is founded on a rock, or founded in the sand.' ὦ πόποι ἦ μέγα πένθος! Alas! alas! for the devout and devoted student of an authorised version, or Septuagint, or anything less purged than a Griesbach's Greek Testament; or even than an Alford's, or a Conybeare and Howson's, or a Tichendorf's reformed translation. At least this accomplishes the Talmudical design of setting the rich before the poor, the scholar before the unlearned, the Pharisee before the fisherman. Are we to resolve for certain who wrote the Epistle to the Hebrews, or who composed the Pentateuch, before we presume to dig and delve into the riches of their revealed truths? Then may we spend a whole life in this vestibule, and few of us set an unprofane foot on the other side of this first vail. And in his second book, on Interpretation, as a sequel to Criticism, he scarcely advances beyond this. And he there repeats, 'That primary branch of theology, the criticism of the Bible;' and he calls this critical clearing of the text, 'in a subject so important as

that of religion,—the discerning of *truth*, (!) unmixed with *falsehood*.' (!) The rest of the book is with few exceptions occupied in throwing fetters of criticism round the work of interpretation, as (pp. 372-3) that the Scripture itself can be the only warrant for applying a type to an antitype; that interpretation of Scripture must be subject to the same rules which are applicable to other books. (p. 463.) Lectures III. and IV. are occupied in defining the critical use of words. Much discussion and importance are given to the use of different versions, the Chaldee, Syriac, Arabic, the Septuagint, the Vulgate (pp. 287-293); and he concludes, that we cannot be qualified for the interpretation of the Bible till we understand the languages of the Bible. (p. 302.)

In all this he sets criticism before interpretation, and scarcely rises at all into the region of interpretation. Now I contend that inter

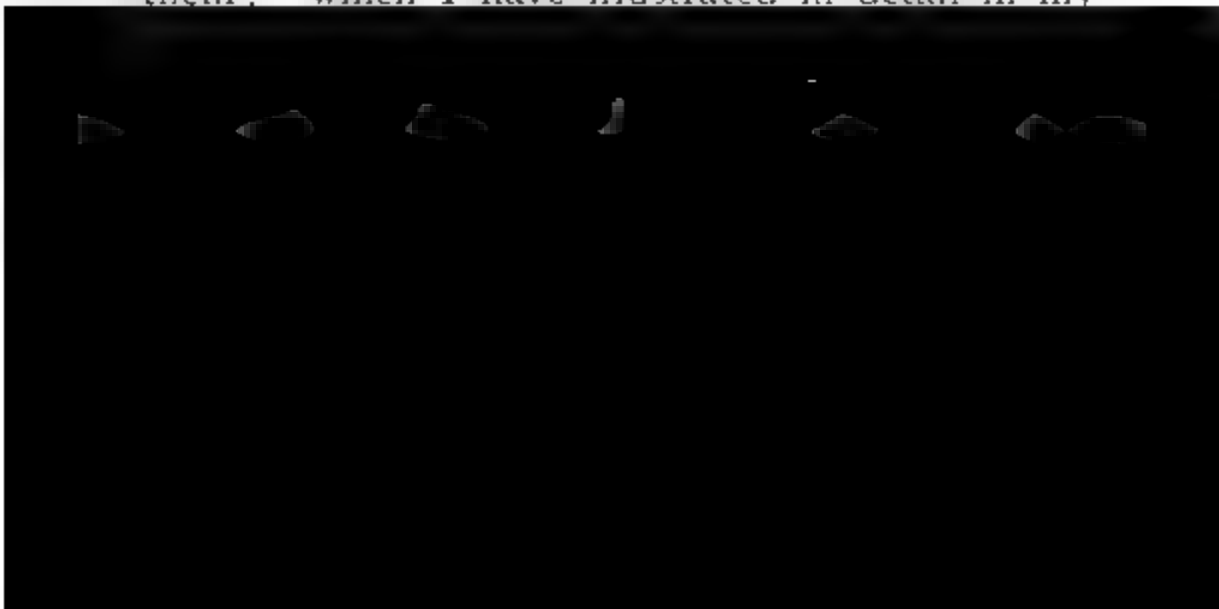
the vulgar translation, and afterwards found it verified by critical examination, while those who have devoted themselves to philology and the study of the language have never made one step towards the improvement of a passage, or the interpretation of it. I therefore consider Dr. Marsh's *Criticism and Interpretation* to be an unpropitious guide of the general inquirer to a profitable understanding and interpretation of the Scriptures.

I hope to point out a plainer and readier road, to a much larger class of my fellow-searchers into the wisdom, and common-sense simplicity, of revelation by God's sacred Word.

Of course there are many separate branches of exegesis ; the grammatical, idiomatic, philological, historical, topographical, the typical ; upon all which I purpose to touch, according to their due importance and proportion. In one sense the whole may be said to be a grammar, a syntax, a logic, an analysis, a philology of Scripture. I point out idioms which are peculiar to the Hebrew, as also others which are common to all languages. But a chief place is due to the figurative, the typical, the parabolical. Typical exegesis may be said, in effect, to be the whole, the essential spirit of interpretation. I have laboured in my *Logic*, to show,—though it was not disputable,—that parables and type must of necessity be the vehicle,

the almost exclusive vehicle, of revealed knowledge. It must be the sole vehicle of spiritual and heavenly things. Isaac Taylor has shown, in his *Poetry of the Scriptures*, that Revelation is necessarily poetic; that is, it is essentially figurative, metaphorical, parabolic. Accordingly, the Scriptures begin, continue, and end in type,—even in those parts which seem most matter-of-fact and historical. And the last Book of all, in which we might ourselves have expected the plainest instruction, is the most figurative of any.


Creation is a parable from God to man. The six days of creation, and the seventh, are a parable of the successive six periods of a thousand years each, of the progress of religion and redemption, the regeneration and re-creation of the world; with the Sabbatical thousand years at the end of them;—which I have illustrated in detail in my



temple, and Babylon, and the deliverance—figures of the Babylonish Christian tyranny and apostasy ; from which we are called and commanded to come out and deliver ourselves in the Apocalypse. Then there are the symbolical visions of Daniel, and Ezekiel, and Zechariah, and the successively loftier and loftier revelations of the Cherubim.

The plan and principles of instruction,—of interpretation therefore, are all of one character, in types, in typical persons and events, in prophetic metaphor, in ceremonies: though they may differ from one another materially in manner and treatment. They are all peculiarly distinct from and opposite to the forms of philosophical arrangement and analysis. I do not, as I have said, deny a place to philological, historical, topical, to scientific inquiry in general. Each of these have their use ; but a place has been given to them in modern bibliology quite beyond their relative importance ; and to the neglect of things which are much more essential. Idioms, which are a part of grammar, must have their essential place and study ; and these as well as poetical licenses and exceptional uses of words, and phrases and ideas, have their occasional employment for prophetic meaning and purpose,—as will be illustrated and enforced in the sequel. And so of the rest.

It may seem that I give too great place and proportion to typical exegesis ; but it is no greater prominence than it will be found to have in the plan and structure of the Scriptures. The investigation of types has remarkably characterised all periods of revived earnestness in religion, every one of which has been fertile in writers who have given especial care to typical interpretation. It has been for ever a favourite pursuit of the most active and earnest minds, from the days of the first fathers of Christian literature ; and signally it has been prosecuted by earnest men of the reformed churches of all denominations, lay and clerical. If it is prominent in Sacred Scripture it ought certainly to be made equally prominent in any scheme proposed for the interpretation of Scripture ; for it has all



the foreshadowing of truths and doctrine. But the one is not distinguished from the other in these offices.

It must all along be noted and kept in mind that, after all, the most elaborate exegesis is only the scaffolding, and can never itself be the sufficient instrument which can construct the living temple, and perfect the entire fabric of Scripture truth. The Holy Spirit alone can give the true interpretation, working with and obtained by earnest prayer, and all the exercises and uses of obedient practical Christianity. The scaffolding is most important and necessary, and must be preparatory and adequate to the whole building; but still it is but the scaffolding. It must not be confounded with the fabric itself. The scaffolding prepares and grows up with, and fits and clings to, and depends upon the building which it contributes to erect; but it is not the building. Shame it is to us that at the end of eighteen and nineteen centuries, we should still be in need of, and still be engaged in erecting, the scaffolding of Christian truth by a new exegesis. But so it must go on to the end.

This treatise naturally takes the form of an antidote to the erroneous exegesis current in our own day. In another generation it might have received a somewhat different character and di-

rection. The topics chosen have been in great measure such as directly exposed the prevailing technical and philological habit and taste, which abhors idioms, and fetters the freedom of apprehension and research by a formal and grammatical literalism.

I might have extended the topics of interpretation to many additional particulars; but already they may be found by many tedious, and seemingly trifling. One feels disposed to exhaust and give completeness to a subject. But in divine things we become more and more conscious of the largeness of the subject; and that in any investigation our advance must be tentative; and that we can never be more than beginners in it. Many principles urged seemed to myself truisms, and scarcely worthy of being proved; but as I

his Commentary on the Pentateuch; and the whole series may be studied with advantage. But I have omitted most of them, with many others, as I have said. They would be highly interesting and useful to those who, having entered upon the course here proposed, would pursue the subject further. What is now done will perhaps be too much in detail for the greater number of those who will enter upon the investigation.


Lastly, no one must expect that every topic urged will be fully made out. In such matters all that ought to be looked for and professed is, that each principle should be rather illustrated than proved. There may be many errors. But one faulty example will not weaken the force of the rest. All that can be aimed at in any religious study, is, that *some* advance may be made in a better direction. And every one ought to feel that if he has got one new or better truth or view in religious pursuit, the book which has introduced him to it has done its duty to him, and a great service.

It may seem that in some places the illustrations have been unnecessarily multiplied. But in all likelihood many of them may appear to some readers irrelevant and unconvincing. Then the others may be found sufficient to establish

the point proposed, and the rest may be rejected. But in all likelihood, the proposition being once assented to, the application also of the objected texts may become apparent. The propositions are many of them new in kind, and necessary to be proved.

But if they should become generally approved and received, then, at a future time, and for familiar use and teaching, the whole treatise may be condensed into a more compendious form, and two or three examples only appended to each rule, for illustration : as in a grammar and syntax.

It may be noticed also that the same text is sometimes quoted more than once, and in confirmation of two or more different points. But this is a necessity in the subject. There are no systematic divisions and distributions in Scripture, or in its form and structure. Its principles and parts are all according to one analogy. Therefore.



unavoidable in a work containing so many new suggestions, requiring such a number of quotations and illustrations.

The same new ideas occur to different persons at the same period,—that is, when the world is ripe for them and requires them,—and that at distant places, and without communication with one another: as Leibnitz invented the differential calculus at the same time that Newton invented the system of fluxions. I could quote several recent authors whose thoughts have run more or less in the same direction as some of those which are made prominent in the following digest. Among these are the late Rev. Isaac Williams, in his *Devotional Commentary and Thoughts on the Study of the Gospels*; and Archbishop Trench in his *Hulsean Lectures*: the first series. But some passages occur in the saintly Bishop Patteson's life, so illustrative of my condemnation of the prevailing scholastic system of exegesis, and suggestive of the study of the Oriental mind and literature, that I cannot forbear quoting them, with as much brevity as possible, in confirmation and explanation. He says, in a letter to his uncle, Sir J. T. Coleridge, vol. ii. p. 471, and in another letter to the Bishop of Salisbury, p. 501, 'A Hebrew grammar constructed on the principle

of a Greek or Latin grammar, is simply a huge anachronism.' 'If people had remembered that language is not a trick invented and contrived by scholars at their desks, but a natural gift, ample at first, and elaborated by degrees, they could not have made such a mess.'

'What is really the state of Hebrew scholarship in England? The more I read of the English and German grammarians and commentators, the more I seem to see that they fail to understand a very essential point in the study of Hebrew, viz. the fact of Hebrew being the language of an illiterate people: being, in fact, a spoken language written down, without being manipulated by the existence of a literature and an educated class of authors into the artificial style of a classical composition. In England and Germany alike, men try to force Hebrew grammar into the forms of Greek and Latin, or English or German gram-

‘I can’t get at any fixed grammatical rule from all our scholars put together.’

‘Unless we divest ourselves of our artificial modes of thought and speech, we cannot approximate to the mind of the Hebrew of old.’

‘The mode of thought of a South Sea Islander resembles very closely that of a Semitic man.’

‘The Hebrew narrative, viewed from the Melanesian point of thought, is wonderfully graphic and lifelike : the English version is dull and lifeless in comparison.’

‘It is very hard to render Greek into a Melanesian tongue, but the Hebrew runs into it naturally.’

‘There are millions of people now alive who think and utter their thoughts very much after the fashion of the Hebrew man.’

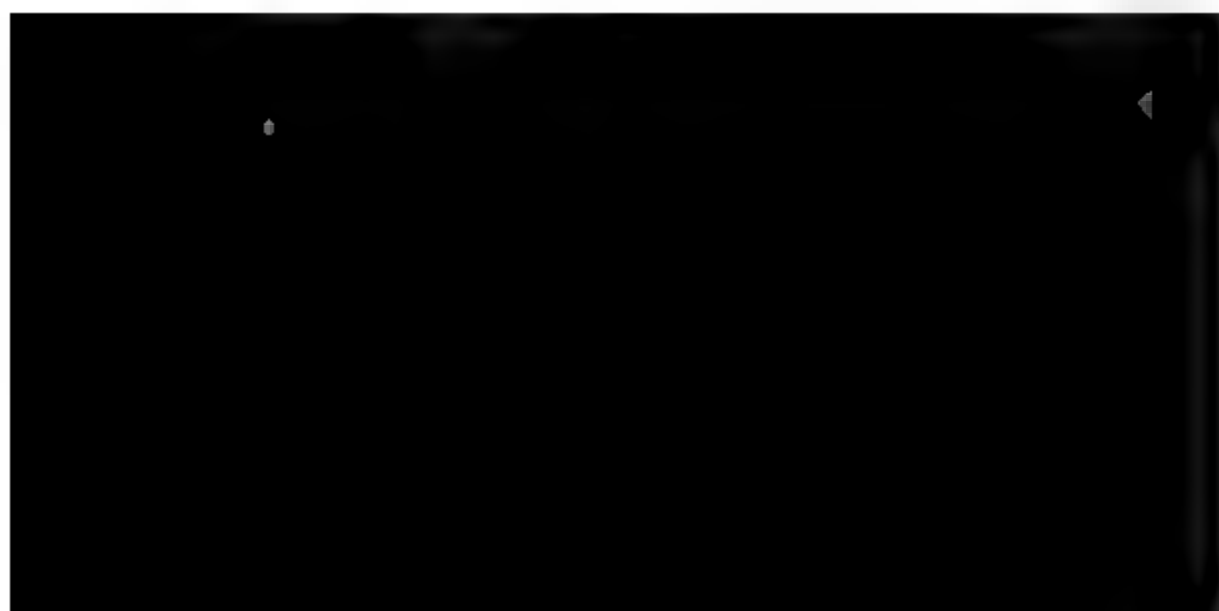
He illustrates his view by examples from the Melanesian form of language and manner of expression ; and ends with —

‘I do wish these points were taken up first, before we assume that the grammar of the Old Testament is understood.’

In conclusion, some of the principles proposed in this work may seem to have a tendency to Broad Church views. Nothing can be more opposite to its intention and character. It proposes

to cut away the ground from under the Broad-Churchists by showing that those passages which they charge with error, as mistakes and contradictions and impossibilities, are of design, and according to the consistent plan and analogy of Holy Scripture. It takes away the foundation which literalists have laid for these semi-sceptics, by insisting upon technicalities which are not according to the method or purpose of Revelation, or consistent with the exalted sense, and freedom and largeness of Scripture. Therefore I do not hesitate to exhibit these seeming defects in their greatest number and prominence, and thus show that they are not exceptional and accidental.

I would endeavour to take a new ground, which aims at reconciling, by being equally opposed to, Broad-Churchism and Literalism.



BOOK I.

STYLE OF LANGUAGE, NARRATION, AND ARGUMENT.

I.—*No Technical Definitions in Scripture.*

‘The Scripture abhors definitions.’—DR. DÖLLINGER.

‘I believe that half the heresy in the world is the result of trying to define’ (*Thalatta*, p. 33): that is, to be wise above that which is written.

‘Could not that wisdom which first broached the wine
Have thickened it with definitions?
And jagged the seamless coat, had that been fine,
With curious questions and divisions?’

HERBERT, *Temple*.

WORDS and offices are not applied technically and invariably, as is endeavoured to be done in church creeds, and articles, and theology. God is called our ‘Saviour,’ Jude, 25. 1 Tim. i. 1; ii. 3; iv. 10. Tit. iii. 4, ‘God our Saviour;’ v. 6, ‘Christ our Saviour.’ We are ‘sanctified’ by the Holy Ghost, Rom. xv. 16; ‘sanctified’ in Christ Jesus, 1 Cor. i. 2; ‘sanctified’ by God the Father, Jude, 1. Jesus Christ is said by Himself to have ‘proceeded’ from God, John, viii. 42, as well as the Holy Spirit; yet this is made a distinctive attribute of the Holy

Ghost in the Athanasian Creed. The Spirit is said to 'intercede' for us, Rom. viii. 26, as well as Christ, v. 34. Jesus Christ is called a 'Comforter,' a Paraclete (Παρακλήτος), 1 John, ii. 1, as well as the Holy Ghost, John, xiv. 16, where our Lord calls Him 'another' Comforter, showing that there are two; and yet in v. 26 He calls Him 'the' Comforter. At 1 Cor. vi. 12, it is said,—But ye are 'sanctified,' but ye are 'justified,' in the name of the Lord Jesus, and by the Spirit of our God. At 2 Cor. iii. 17, it is said, 'the Lord is the Spirit;' and, again, 'the Spirit of the Lord;' and, v. 18, 'the Lord the Spirit,'—ἀπὸ Κυρίου Πνεύματος,—the variation showing the indifference to technical definition. Rom. viii. 24, — we are 'saved' by 'hope.' At 1 Cor. xii. 1, 4, 5, 6, the Spirit, the Lord (Christ), and God, are all said to be the givers of spiritual gifts and powers.

"In Isa. vi. 9, we read, 'He said,' that is, the Lord said. Now when this passage is quoted, John, xii. 39–41, we are told that Isaiah delivered this prophecy when he saw the glory of Christ. Therefore the Lord who speaks in Isaiah is the same with the Lord Jesus Christ in John. But this passage is quoted again in Acts, xxviii. 25–27, and there we are told that it is the Holy Ghost who speaks. Therefore the same words are said in Isaiah to be spoken by the Lord, in John by Jesus Christ, and in Acts by the Holy Ghost." (*Practical Thoughts on Isaiah, by Lady Verney.*)

All these instances show that there is no strict

technical accuracy in the definition of the offices of the Father, Son, and Holy Ghost.

It must be obvious to every one that nothing could be more opposite than the style of the Athanasian Creed to this method of the Bible.

‘Inspiration’ is not defined; it is only said, ‘All Scripture is given by inspiration’ (2 Tim. iii. 16), and ‘the Scriptures cannot be broken’ (John, x. 35). The ‘Spirit’ is not defined; it is only said by a similitude, ‘The wind bloweth where it listeth . . . so is every one that is born of the Spirit.’ And, again, it is described by its fruits: ‘The fruits of the Spirit are love, joy, peace,’ &c., Gal. v. 22. When the disciples ask, ‘Are there few that be saved?’ the Lord answers, ‘Strive to enter in . . . for many shall not be able’—Luke, xiii. 23, 24.

The indifferent use of the prepositions, *περὶ*, *ἀντὶ*, *ὑπὲρ*, *διὰ*, in enforcing Christ’s satisfaction and redemption of mankind—all which words are rendered ‘for,’ in our translation, and each with sufficient distinctness of meaning, both in the original and the translation, for the enunciation of the doctrine—shows that minute and exact definition is not of the essential character of Divine teaching. Matt. xxvi. 28,—My blood, which is shed ‘for’ many: *περὶ πολλῶν*. Mark, x. 45,—To give His life a ransom ‘for’ many: *ἀντὶ πολλῶν*. 1 Tim. ii. 6,—Who gave His life a ransom ‘for’ all: *ὑπὲρ πάντων*. Rom. iv. 25,—Who was delivered ‘for’ our offences: *διὰ τὰ παραπτώματα ἡμῶν*.

Ghost in the Athanasian Creed. The Spirit is said to 'intercede' for us, Rom. viii. 26, as well as Christ, v. 34. Jesus Christ is called a 'Comforter,' a Paraclete (Παρακλήτωρ), 1 John, ii. 1, as well as the Holy Ghost, John, xiv. 16, where our Lord calls Him 'another' Comforter, showing that there are two; and yet in v. 26 He calls Him 'the' Comforter. At 1 Cor. vi. 12, it is said,—But ye are 'sanctified,' but ye are 'justified,' in the name of the Lord Jesus, and by the Spirit of our God. At 2 Cor. iii. 17, it is said, 'the Lord is the Spirit;' and, again, 'the Spirit of the Lord;' and, v. 18, 'the Lord the Spirit,'—ἀπὸ Κυρίου Πνεύματος,—the variation showing the indifference to technical definition. Rom. viii. 24, — we are 'saved' by 'hope.' At 1 Cor. xii. 1, 4, 5, 6, the Spirit, the Lord (Christ), and God, are all said to be the givers of spiritual gifts and powers.

"In Isa. vi. 9, we read, 'He said,' that is, the Lord said. Now when this passage is quoted, John xii. 39-41, we are told that Isaiah delivered

II.—*Tautology avoided.*

This indisposition to technical definition is still more strongly shown by the avoidance of Tautology in the Scripture writings. If distinct definition were upheld, tautology would be studiously disregarded; for variety of expression would tend to a continual violation of the required strictness and exactness of meaning.

First, this is evidenced particularly in the Mosaic writings, in respect to names of persons and places. The same person is called 'Reuel,' Exod. ii. 18, and 'Jethro,' Exod. iii. 1. The same is called 'Raguel,' Num. x. 29. Variety seems to be especially aimed at. The same people are called 'Ishmaelites' and 'Midianites,' Gen. xxxvii. 25, 28. 'Bashemath' and 'Judith,' Gen. xxvi. 34, are called 'Adah' and 'Aholibamah,' Gen. xxxvi. 2. 'God' and 'the Lord' are constantly and studiously interchanged in Gen. vi. 'Jacob' and 'Israel,' Gen. xxxvii. 1, 2, 3; xlii. 1, 5. 'Iscah' and 'Sarai' are supposed to be the same—Gen. xi. 29, 30.

The same is found in actions and things. In Exod. x. 1, 2, שָׁתַּי and שִׁמְתִּי are used, both signifying the same; viz. put, or place: translated in our version, 'shew' and 'wrought.' Exod. xiii. 2 and 12, 'separate' and 'set apart.' Exod. xv. 13, 16, 'redeemed' and 'purchased.' See Ps. lxxiv. 2, where they are put together. In Ps. x. four different words are used, which in our Prayer-book

There is no definition of, or technicality in the use of Words in Scripture; they are generally used in the natural and obvious sense, suited to the occasion and the subject, in accordance with the usual latitude and ambiguity of language. In consequence they have a different use in different places, especially in figurative and typical words: as, 'the King' is generally Christ; it is the apostate king, at Dan. xi. 36. 'Fire' is God's presence, in the bush and in the cloud; it is His instrument of punishment, Isa. xxx. 33. This is most obvious from the changes of meaning which words undergo: as 'charity' and 'righteousness' (or 'justice') under the Christian dispensation. Instead of defining 'charity,' St. Paul shows its acts, 1 Cor. xiii. He describes 'the Spirit' by its fruits, Gal. v. 22, 23; and by its gifts, 1 Cor. xii.; 'faith' by examples, Heb. xi.

If words were strictly defined, they could not rise to a higher use with religious progress. 'Life,'



III.—*Different Words and Appellations.*

The same acts and occasions are described by different words, and expressed in different terms. Christ's coming is spoken of by the different words, Παρουσία, Ἐπιφανεία, Προσώπον, Ἀποκαλύψις, rendered in our version, Presence, Coming, Appearance, Revelation, Brightness. Matt. xxiv. 3, 27, 39, παρουσία; Acts, iii. 19, προσώπον; 1 Tim. vi. 14; 2 Tim. iv. 1, 8, ἐπιφανεία. 1 Cor. i. 7; 1 Pet. i. 7, 13; 2 Thess. i. 7, ἀποκαλύψις. Some have supposed that these words relate to four successive comings of Christ. But this is without sufficient grounds. At Matt. xxiv. 3, 27, 39, παρουσία is used to describe both the coming for the destruction of Jerusalem, and for the final judgment. At 2 Thess. ii. 8, the ἐπιφανεία and παρουσία are put together,—‘shall destroy with the brightness of His coming.’ It is not here intended to be denied that there may be different occasions and fulfilments of the second coming; but only that these are not distinguished and described by these words, which are rather to be explained by the richness and wealth of Scriptural expression. Neither is it suggested that these words have no difference of meaning. No two words are strictly synonymous. But these differences themselves show that nice distinctions of words do not necessarily import distinctions of doctrine. By one evangelist our Lord is said to ‘bless,’ in another to ‘give thanks.’ Matt. xiv. 19, ‘blessed.’ Matt. xxvi. 26, 27, ‘blessed’ and ‘gave thanks’ in

two consecutive verses. The same in Mark, viii. 6, 7, and xiv. 22, 23. Luke, ix. 16, 'blessed,' expressly, the five loaves. Luke, xxiv. 30, not expressly, the bread. Luke, xxii. 19; 1 Cor. xi. 24, 'gave thanks.' So John, vi. 11, 23. Be ye 'perfect' (Matt. v. 48). Be ye 'merciful' (Luke, vi. 36). Be ye 'holy' (Lev. xix. 2). We are said to be 'saved' by 'belief,' Mark, xvi. 16; to be saved by 'grace,' Eph. ii. 5; to be saved by 'hope,' Rom. viii. 24. St. Paul says, 1 Cor. vii. 19, circumcision is nothing, and uncircumcision is nothing, but 'the keeping of the commandments of God.' Gal. v. 6, neither circumcision availeth anything nor uncircumcision, but 'faith that worketh by love.' Gal. vi. 15, neither circumcision availeth anything nor uncircumcision, but 'a new creature.'

So multitudes of different types are used to represent Christ. So all the characters of the whole number of the patriarchs were necessary to

be given as examples: the whole variety of sacri-

The true spirit of the thing is, that it takes up all manner of types, and figures, and symbols, and similitudes, and all manner and forms of language and description, to bring out and picture and portray the exceeding largeness and the transcending wisdom and beauty and fulness of Christianity and Gospel truth. All types and parables are in their own nature imperfect similitudes; and therefore it takes a multitude of them to make up the perfect figure. The deficiencies in the one are supplied by the various features and characters of the others: as the several distinct parables in the thirteenth chapter of Matthew's Gospel together make up the description of the kingdom of heaven.


If different words and expressions are used to describe the same thing, and even tautology is avoided for the enlargement of description, or elegance, or richness of style, it cannot be that specific doctrines are intended to be grounded upon particular words in general. Neither could the Bible be authoritative in any translation, much less in its multitude of versions and various readings.

IV.—*Variety of Description.*

The Scripture style delights to describe the same transaction in a variety of different ways; and seldom twice in the same way.

The descriptions given of our Lord's appearances after His resurrection are all different in the

several Gospels, and in the Acts, and the Epistles. Even our Lord's trial and crucifixion are differently described. Different descriptions are given of Peter's denials by the four evangelists; and St. Mark alone recounts that the cock crowed twice. Matthew, xx. 30, mentions two blind men; Mark, x. 46, only Bartimæus. Matthew, viii. 28, mentions two possessed with devils; Mark, v. 2, one only, and that he was filled with Legion. There are different descriptions of the angels appearing to the women at the tomb. Matthew, xxviii. 2, says that the angels sat upon the stone; Mark, xvi. 1, that there was one angel, in the sepulchre; Luke, xxiv. 4, that two men stood by them. Where Matthew says—xxviii. 9, 'Jesus met the women, saying, All hail, and they came and held him by the feet,' he describes the same transaction as John, xx. 16, 17. The one account is general, the other particular. This will be further explained when we come presently to the topic of Elliptical narration. Four different reasons are given by the



the kingdom of God be come.' Matt. iii. 17, 'This is my beloved Son.' Luke, iii. 22, 'Thou art my beloved Son.' Similar to this are the titles upon the cross,—Matt. xxvii. 37. Mark, xv. 26. Luke, xxiii. 38. John, xix. 19. So studiously informal is religion and revelation, and foreign from technicality and literalism.

St. Paul's conversion is described in three different ways, and never twice in the same way (Acts, ix. 3-8; xxii. 6-9; xxvi. 13-18), each description supplementing the other, and all together making up the complete account. Solomon's brazen pillars are said, at 1 Kings, vii. 15, to have been eighteen cubits high; at 2 Chron. iii. 15, they are said to be thirty-five cubits. David, at 2 Sam. xxiv. 24, is said to have purchased Ornan's threshing-floor for fifty shekels of silver; at 1 Chron. xxi. 25, it was for 600 shekels of gold.

At 2 Cor. xii. 2, 4, the same place is called 'the third heaven' and 'paradise.' The Divine voice, which at Rev. i. 10 is compared to 'the sound of a trumpet,' at the fifteenth verse is likened to 'the sound of many waters.'

The oneness of the cherubim and the mercy-seat, or throne of God, is described in Exod. xxv. 19 (marg.), by their being said to be 'of the matter of the mercy-seat,' and 'on the two ends thereof.' At Rev. iv. 6, the same is described by their being 'in the midst of the throne and round about the throne.' St. Paul seems to avoid technical exactness by varying his expressions—*Πρὸ χρόνων αἰώνων*,

2 Tim. i. 9. Tit. i. 2. Χρόνοις αἰωνίοις, Rom. xvi. 25. Πρὸ καταβολῆς κόσμου, Eph. i. 4. 1 Pet. i. 20. At Acts, ii. 32, 'This Jesus hath God raised up'—the word is ἀνέστησεν; at Acts, v. 30, it is ἤγειρεν.

All these are through the abundant richness and treasure of revealed wisdom, which requires that its truths should be portrayed by innumerable descriptions and representations; especially lest it should be supposed that its perfections could be grasped by any human conception, or have any one earthly likeness.

This principle will receive further illustration when we come to treat of types, their forms and characteristics.

But for this free range of expression and description, this absence of strictness and technicality, it would be impossible that true religion should be taught by translations and versions of the Scripture. But it is perfectly taught to the truly pious, studious mind, assisted and confirmed by the heart and practice. It is best seen, and felt, and realised

philosophic definitions have been the origin of the greater number of schisms and heresies.


In close connexion with this principle is—

V.—*Economy of Description.*

Description of events is not wasted, and the narration overloaded by repetition, when the same transaction is to be mentioned more than once; but part of the description is given in one place and the rest in another, so that together they make up the whole account. This was found to be the case with the three accounts of St. Paul's conversion. Indeed, it might be questioned whether this may not be the explanation of using different names in different places,—as Jethro and Reuel; Iscah and Sarai; Gideon and Jerubbaal; and different expressions,—as 'redeemed' and 'purchased,' 'separate' and 'set apart.' It is obvious that much economy of description is thus secured, and explanations avoided; and while only a little closer attention is needed, the narrative is brought into a more compact form, and the whole Bible into the compass of a single volume.

Gen. xlii. 20, it is only said, 'Bring your youngest brother unto me, so shall your words be verified, and ye shall not die.' But at v. 34, Joseph's command is reported with this addition, 'Bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men; so will I deliver you your brother, and ye shall traffic

in the land.' And at xliv. 21, 'Bring him down that I may set mine eyes upon him;' and v. 23, 'Except your younger brother come down with you, ye shall see my face no more.' At Gen. xlii. 13, Joseph's brethren are only described as saying, 'and one is not.' At xlii. 7, the conversation is repeated with this addition: 'The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words.' At xliv. 20, 22, there is further added, 'We said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him,' and 'if the lad should leave his father he would die.' Each particular is introduced in its proper place, and where it best applies to the matter in question. Gen. xlii. 21, Jacob's sons say, 'When we came to the inn we opened our sacks, and behold every man's money was in the mouth of his sack:' but chap. xlii.



house of Jason, mentioned v. 5 ; namely, because he had received Paul and Silas. At Gen. xvi. 11, and xxi. 17, 'The Lord hath heard,' implies that Hagar and Ishmael had been praying ; and so the Targum of Onkelos explains it. At Gen. xli. 4, it is only said, 'The ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine.' At v. 21 it is added and supplied, 'And when they had eaten them up, it could not be known that they had eaten them ; but they were still ill-favoured as at the beginning.' 2 Kings, ix. 3, Elisha's instruction to the prophet is, 'Say, Thus saith the Lord, I have anointed thee king over Israel.' But vv. 7-10, the whole instruction and words of the prophet are shown to be much more. At Num. xxiv. 25, Balaam is said to have 'returned to his place ;' and this was all that was necessary to complete that narrative. But at Num. xxxi. 16, it is further stated, as necessary to the occasion, that he counselled the children of Israel 'to commit trespass against the Lord in the matter of Peor ;' and so a repetition is avoided.

The relative ages of Noah's sons are only known by putting Gen. ix. 24, and x. 21, together.

On the contrary,—


VI.—*Repetition*

is one of the characteristics of sacred Scripture in its proper place, and for its proper purpose.

Economy of description is chiefly in historical

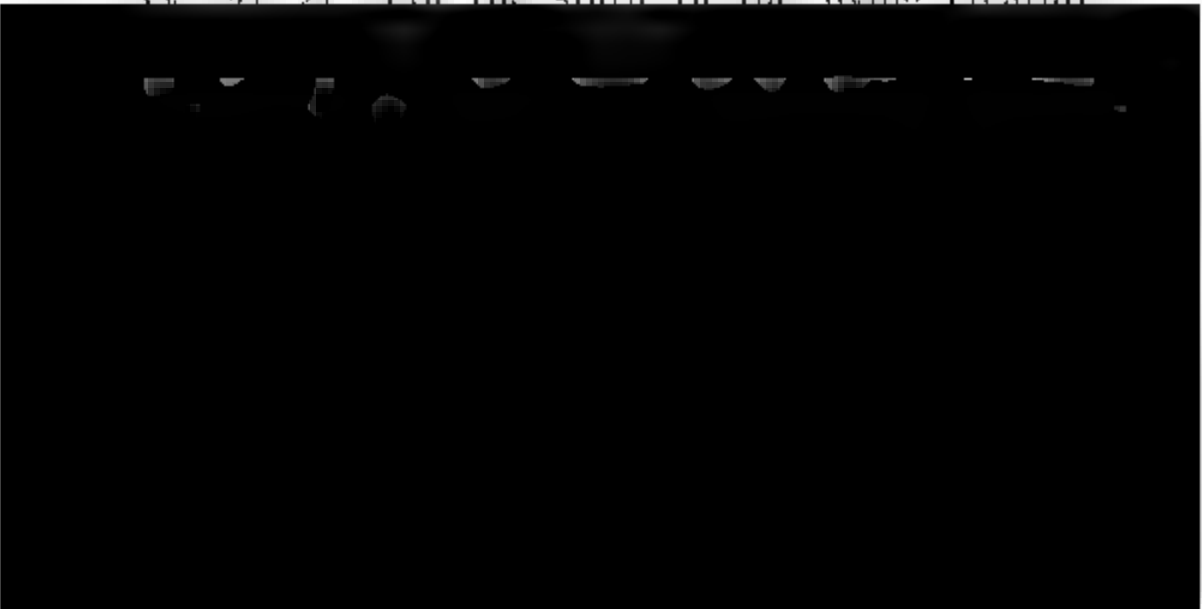
narration. Repetition is used in matters and ordinances ; especially those which are typical, and of prophetic significance.

The dream was doubled unto Pharaoh twice (Gen. xli. 32). In Exod. vi. 12 and 30, Moses is twice related to have said, 'How shall Pharaoh hear me, who am of uncircumcised lips?' At Deut. iii. 26, Moses says, 'But the Lord was wroth with me for your sakes, and would not hear me,' when he had prayed, 'Let me go over and see the good land;' and again, iv. 21, 'Furthermore, the Lord was angry with me for your sakes, and swore that I should not go . . . in unto that good land.' Deut. xii. 15, 16, 'Thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart. Only ye shall not eat the blood.' And again, in the same chapter, vv. 20, 22, 23, 'Thou mayest eat flesh, whatsoever thy soul lusteth after. . . Even as



Church—in Egypt, in Babylon, and in their present dispersion. At Gen. xvii. 12, 13, it is said twice, ‘He that is born in the house, or bought with money ;’ ‘He that is born in thy house, and he that is bought with thy money,’ thereby pointing and impressing the compound type, namely, that the new birth is joined with purchase, and that there is a price paid for those who are new-born, and circumcise and cut themselves off from the world of flesh and sin, to join the household of faith and righteousness. At Exod. xiii. 13, 15, exactly the same doctrine is enforced again by a like repetition ; ‘All the first-born of man among thy children thou shalt redeem ;’ and, ‘All the first-born of my children I redeem.’ At Exod. xvii. 14, 16, it is doubly said, ‘For I will utterly put out the remembrance of Amalek from under heaven ;’ and again, ‘The Lord hath sworn that the Lord will have war with Amalek from generation to generation ;’ that is, the Lord Christ will wage continual war with Satan, till he has utterly conquered the world and the flesh, and put them under His feet. At Exod. xix. 10, 14, 21, 24, 25, it is repeated again and again—v. 10, ‘And the Lord said unto Moses, Go unto the people ;’ v. 14, ‘And Moses went down from the mount unto the people ;’ v. 21, ‘And the Lord said unto Moses, Go down, charge the people ;’ v. 24, ‘And the Lord said unto him, Away, get thee down ;’ and v. 25, ‘So Moses went down ;’ and at vv. 8 and 9, ‘And Moses returned—told—the words of the

people unto the Lord ;'—thereby promulgating emphatically the great doctrine of a Mediator. And in the same chapter, vv. 11, 15, 16, 'The third day' is repeated thrice; and vv. 21, 22, 24, 'Lest the people and the priests break through unto the Lord;' and 'The Lord break' forth against them,' twice,—in order to contrast the giving of the Mosaic law with that of the gospel of the kingdom, which the people of God are invited to assault, and 'press into,' and 'take it by force'—Matt. xi. 12; Luke, xvi. 15. At Num. ix. 15-22, 'the cloud' is mentioned eleven times. At Exod. xvi. 7-9, 'your murmurings' is repeated four times. At Deut. xii. 5, 6, 11, 14, 26, it is thrice and four times repeated, 'In the place that the Lord shall choose, thither shall ye bring your offerings;' the chosen and ordained place meaning Christ. At Ezek. i. 6 and 8, it is repeated, respecting the living creatures, that 'they had four faces and four wings.' And in the same chapter, vv. 20, 21, 'For the spirit of the living creature



into Galilee.' Rev. xix. 10, and xxii. 8, John twice falls down and offers to worship the angel.

The new Jerusalem is twice seen descending from heaven,—Rev. xxi. 2, 10. It is twice said, 'It is done,'—Rev. xvi. 17; xxi. 6.

More examples, and their significance, will be shown in my *Doctrinal Exposition of the First Twenty Chapters of Exodus*.

Repetitions in Daniel are frequent. Revelation, the most figurative and prophetic of all books, is characterised more than any by its repetitions.

Economy of description is in narrative of events. Repetition is of types and doctrines.

VII.—*Omissions.*

The Scriptures are characterised by remarkable omissions, when compared with all human treatises, whether on worldly or religious subjects; and notably what goes under the name of divinity and theology. There is a total absence of creeds, and articles, and theological forms; as Dr. Whately observes in his *Cautions for the Times*. The terms of salvation are as varied as the occasions which call for their prescription. 'If thou wilt enter into life keep the commandments;' 'Thou shalt love the Lord thy God and thy neighbour: this do and thou shalt live;' 'Except a man be born again he cannot see the kingdom of God;' 'Believe in the Lord Jesus Christ and thou shalt be saved;' 'Neither circumcision availeth anything nor uncircumcision, but the keeping of the com-

mandments of God ;' ' Neither circumcision avail-
eth anything nor uncircumcision, but faith which
worketh by love ;' ' Neither circumcision availeth
anything nor uncircumcision, but a new creature ;'
' By grace 'are ye saved, through faith ; and that
not of yourselves ;' ' Whom he did predesti-
nate them he also called,—and justified,—and
glorified.'

There is no politics ; there is no praise or dis-
praise of monarchy, or aristocracy, or of democracy.
There is no science, no philosophy, no theories.
Compare with this the Institutes of Menu,—which
are an astronomical treatise ; the Baghavat Geeta
of the Hindoos,—which is a highly wrought and
complete metaphysical system. There is no
casuistry. Compare, as an opposite to this, the
treatise of Maimonides on almsgiving, which de-
fines the duty exhaustively in all its applications.
And notably Thomas Aquinas, Liguori, and the
Roman Catholic theologians, who define and dis-

with the proper day for celebrating Easter, His crucifixion and resurrection! The Saviour would never have occupied Himself with prescribing what should be the particular form of government in His Church, the particular forms of service, the particular ornaments and vestments which should be used in His worship, for all nations, and different habits of social life; as if 'true doctrine was not able to work out a fit shape for itself;' as if it were ordained that form and 'style should give laws to the thought, instead of the thoughts producing the style,'—as is well exposed by the late W. T. Wishart, in his *Catholic Thoughts*, No. 3, on *The Real Priesthood*.

VIII.—*Want of System and Arrangement.*


In the Scriptures there is a remarkable absence of philosophic system and arrangement. On the other hand, they exhibit, or rather secretly contain within them, the most perfect and planned doctrinal order.

The order of the Mosaic ordinances and precepts is, to human apprehension, most intricate and confused. In the 13th chapter of Exodus, it is said, v. 2, 'Separate to me the first-born;' then, vv. 3–10, 'Thou shalt eat unleavened bread;' and then, again, vv. 11, *sqq.*, 'Thou shalt set apart all that openeth the matrix:' prescribing the manner of it. The different sacrifices are ordained with all the manner of them; but the drink-offerings to be added in them are ordained in different

and distant places and times, chiefly in the 15th chapter of Numbers.

After all the sacrifices have been ordained, then Aaron and his sons are consecrated—Lev. viii., ix. Then is introduced the distinction of clean and unclean animals; and the purification of women; and then the law of leprosy and of issues—Lev. xi. to xv. The sin-offering of the great day of atonement is ordained at Exod. xxx. 10; but the ceremonies of that offering are postponed and introduced here, Lev. xvi. Then the prohibited degrees of marriage are ordained; and then a general outline of the moral and religious laws is repeated with some additions; and then the feasts, Lev. xix.–xxiii.; and chap. xxv., the sabbatical years and jubilees, though the seventh year had been ordained, Exod. xxiii. 11.

These are said, Lev. xxvi. 46, to be all the statutes, and judgments, and laws, which the Lord made 'between Him and the children of Israel in Mount Sinai.' Yet after them chap. xxvii.



spired writers use frequent and seemingly unnecessary repetitions. See pp. 17, 18.

All this must seem to most an entire want of system, and almost a confusion; and it is utterly impossible that any one man sitting down to compose or even to compile this voluminous law, should not have aimed at a regular order, and endeavoured to reduce it to a more intelligible arrangement. But it pleased God to determine otherwise; and to make the arrangement one of doctrine, and moral progress, and discipline; according to which we can partially discern and develope a most admirable arrangement and system. Luther observes upon this subject of arrangement in the Scriptures, 'After the manner of the rhetoricians he useth none, but as concerning the Spirit he useth a goodly order'—on Gal. iii. 1.

In the above instances, which are some among many examples, the alternation of 'separating' and 'setting apart' the first-born with the eating unleavened bread, is the junction of two figurative acts, signifying together that the separation of the elect is to holiness and unworldliness—according as our Lord prays in the 17th chapter of St. John, that His disciples may be truly sanctified, that is, that they may be separated and set apart from the world, and yet not taken out of it; which is the way in which, as the Lord says in the same chapter, He sanctified Himself.

After the sacrifices and the consecration of Aaron and his sons,—standing for the elect and justified,—as the Levites did for the first-born,—

come in with true Christian propriety the purifications of the flesh, that is, holiness of life and sanctification; and the sprinkling of the blood upon the leper seven times signifies that this sanctification is by the Holy Spirit. And the continuance of uncleanness until the evening carries us on to the expectation of Christ's sacrifice at the end of the age,—the old era of the world. And then comes the work itself of the great day of atonement, showing that both the justification and sanctification are wrought for us by the one sacrifice of Christ.

The next precepts of marriage, and the sabbatical years, and recapitulation of laws with some added specialities, form a fit preparation for their expected entrance to the Holy Land,—typical of the kingdom of heaven. And after all this the use of the water of separation, or holy water, to be applied to those who have contracted the slightest occasion of contact with the dead body,—

of sin,—greatly pointedly and vividly expressed, and

by day for eight days, from thirteen bullocks, and two rams, and fourteen lambs, in the first day, to seven bullocks, and two rams, fourteen lambs on the seventh day; and then suddenly on the eighth day to one bullock, and one ram, and seven lambs,—thereby signifying the gradual diminution and decline of the ceremonial law, and in the end its sudden and complete extinction in the one sacrifice of Christ, and the gift through it of sanctification by the sevenfold operations of the Holy Spirit.

To sum up shortly: the interweaving of the separating of the first-born with the feast of unleavened bread, *Exod. xiii.*; the putting together the first-born and the first-fruits, *Exod. xxii. 29*; the lighting of the seven lamps of the candlestick, with the consecrating of the Levites, *Num. viii. 2, 6*; the unleavened bread, and the leaving none of the flesh of the sacrifice until the morning, *Deut. xvi. 4*; the two birds—the one slain, the other let fly away, *Lev. xiv. 49*; the ordinances of the day of atonement, *Lev. xvi.*; the sacrifice of the red heifer, *Num. xix.*,—all seemingly jotted in incidentally; finally, the order of the Feast of Tabernacles brought in at the last, *Num. xxix.*,—all seem to be a disorder, and want of premeditation and plan; yet they exhibit the most exact doctrinal arrangement. The unleavened bread mixed with the separating of the first-born, signifies that the separation must be holiness of life. The first-born and the first-fruits are put together,

as both signifying the elect. The lighting of the lamps joined with the purification of the Levites, shows them to be set on a candlestick to give light to the world, Matt. v. 14, 15. The unleavened bread and the leaving nothing till the morning, both put together, signify the entire renouncing of the world. The doctrine of the resurrection and ascension, shown by the flying bird dipped in blood, that is, rising again from death, properly comes in last after the other ceremonies. The sacrifice of the great day of the one atonement properly follows after all the other sacrifices. The revelation of the Holy Spirit, by water of the ashes of the red heifer, comes in rightly, as on the day of Pentecost, to enable them as they were just about to make their entrance into the Holy Land, founding the Church and the kingdom. The ordinances of the Feast of Tabernacles, showing the decline and extinction of the forms and ceremonies of the Mosaic dispensation, are properly and necessarily brought in last of all.

another, and that the law is dead. He then proceeds, 'Wherefore, my brethren, ye also are become dead to the law by the body of Christ ;' that is, by dying yourselves with Christ, not by the law dying ; and then he further argues, that the law slew us, which, critically considered, confuses the metaphor ; but not the spirit of it. So, Luke, vii. 47, our Lord says, 'Wherefore I say unto you her sins which are many are forgiven, for she loved much ; but to whom little is forgiven the same loveth little ;' where in one clause forgiveness is made the motive of love, and in the other love is made the motive of forgiveness. Neander misunderstood this Scripture principle, when he interpreted the 'new piece' and the 'new wine' to mean 'fasting,' for the sake of perfecting the comparison ; whereas they represent the exact opposite, namely, the liberty of the Gospel, and the 'not fasting.' And the metaphor is inverted ; for the argument is that you ought not to apply old rules (an old garment, old bottles, to new wine, and a new piece) to new principles, Luke, v. 36-38. And Luke, v. 39, 'No man having drunk old wine straightway desireth new ; for he saith, the old is better ;'—but the Gospel is the new not the old doctrine.

So types and parables do not run on all fours. Saul rent Samuel's mantle ; but it was Saul's kingdom that was to be rent from him, 1 Sam. xv. 27. Jeroboam's new garment was caught from him and rent in pieces ; but it was Solomon's kingdom that was divided asunder, and its ten

parts were given to Jeroboam, 1 Kings, xi. 29-31. A Gentile rule of government is quoted by our Lord, Matt. xvii. 25, 26, in favour of his own privilege of not paying tribute. The unjust steward was commended for his policy, though dishonesty was his prominent character. Matt. xiii. 24, 33, 45, 'The kingdom of heaven is like unto a man,' &c.,—'The kingdom of heaven is like unto leaven,'—'The kingdom of heaven is like unto a merchantman.' John, x., 'I am the good Shepherd,'—'I am the door,'—'I enter in at the door,'—'by me (the door) if any man enter in,' &c. Heb. ix. 23, 'But the heavenly things themselves (must be purified) with better sacrifices than these.' But heavenly things do not want purifying. Therefore, to make the argument square, Cornelius à Lapide says, 'the heavenly things' must be 'the Church;' and Luther, Calvin, Beza, Grotius, Clericus, Bleek, Olshausen, say, that *καθαρίζεσθαι* must be changed into *ἐγκατατίθεσθαι*, 'inaugurated.' But the argument does not square: and cannot be

and do likewise.' But the precept was that the Jews should treat the Samaritans as neighbours. Again, the Samaritan showed himself to be a neighbour by his friendly conduct. But the conclusion is that you should love not your friends but your enemies. Yet the moral argument is convincing and perfect.

X.—*Arguments not Scholastic.*

Scripture arguments are not Aristotelian, scholastic and dialectical.

'God said to Jonah, Dost thou well to be *angry* for the gourd? And he said, I do well to be *angry*. Then said the Lord, Thou hast had *pity* on the gourd, . . . and should not I spare Nineveh?' Jonah, iv. 9-11.

Luke, xiv. 28-33, 'For which of you intending to build a tower, sitteth not down first, and counteth the cost? Or what king going to make war sitteth not down first, and consulteth? So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.'

Luke, ix. 46-48, 'Then there arose a reasoning among them, which should be the greatest. And Jesus took a child and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me; . . . for he that is least among you the same shall be great.'

Matt. xii. 5, 6, 'On the sabbath days the priests in the temple profane the sabbath, and are blame-

less. But I say unto you, That in this place is one greater than the temple ;' reasoning from the priests' act under obedience to the law to his own authority to regulate the law ; certainly not dialectically.

John, vi. 45, ' It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.'

Matt. xxi. 13, Jesus says, ' It is written, My house shall be called the house of prayer ;' namely, at Isa. lvi. 7. But there the especial precept is, ' My house shall be called a house of prayer *for all people*,'—not only Jews, but Gentiles also. This argument will be further explained in Book IV., Quotation of Prophecy : Art. 7.

Rom. vi. 5–11, St. Paul assures us that if we partake of Christ's death, we shall also of His resurrection. Therefore he reasons, as Christ died ' unto ' sin, that is ' for,' ' on account of,' sin, so we ought to die ' unto ' sin, that is, let sin be mortified and dead in us,—'the body of sin' or our sinful nature, ' being destroyed,'—In which we perform a different act, and stand in a different position to what Christ did ; but St. Paul puts them together as parallel.

And Rom. vii. 2, he says, ' If her husband be dead, a woman is loosed from the law of her husband ;' and then, to fulfil this condition, he says, v. 4, ' Wherefore, my brethren, ye are become dead to the law ;' and vv. 4, 6, he considers ' being

dead to the law,' and 'the law being dead,' the same condition.

Mrs. Mortimer says, our Lord's argument at Matt. xii. 4, is, 'If David might eat *holy bread* when he was hungry, might not the disciples pluck corn on a *holy day* when they were hungry?' *Light in the Dwelling*, p. 132.

This also seems to violate logical statement and proportion ; ' *Out of his belly shall flow* rivers of water ;' 'this spake he of the Spirit which they that believe on him should *receive*.'

All these arguments are admirable, and morally convincing; but they are as far as possible from being scholastic or Aristotelian.

God gives a future prophetic sign, to produce a present conviction. Exod. iii. 12, 'This shall be a token unto thee: When thou hast brought out the people out of Egypt, ye shall serve God upon this mountain.' In like manner, Isa. vii. 14, 'The Lord himself shall give you a sign; Behold a virgin shall conceive and bear a son,' &c. These would be certainly very little proof to a logician, to a scholastic logician.

The following forms also violate the taste and requirements of scholastic criticism.

XI.—*Inverted Propositions.*

Scripture reasoning constantly expresses the converse of the conclusion or argument which is intended. Observance of this principle makes clear

and intelligible innumerable arguments and propositions which without a knowledge of it are perplexed and unconvincing. Gen. xxxviii. 26, 'She hath been more righteous than I,' means to say, 'I am more to blame than she.' Gen. ii. 24, means really, 'Therefore shall a woman leave her father and mother and cleave to her husband.' At all events elliptically this converse is implied, and that the obligation should be mutual. The conclusion in Acts, xv. 11, is not, 'We shall be saved even as they,' but the converse, 'They shall be saved even as we.' At 2 Cor. ii. 2, what St. Paul means to say is, 'Who is it that I make sorry, but he that maketh me glad?' Heb. xi. 3, must be transposed out of this Hebraic form of diction into, 'So that things which are seen were made of things which do not appear;' that is, matter was created out of nothing; the visible out of the invisible.

This method of diction is especially used by St. John more than by the other Scripture writers. At John, xiv. 24, our Lord intends to say, 'He that loveth me keepeth my sayings.' John, xx. 17, Our Lord's injunction is, 'Touch me not; hold me not; detain me not, for I am very soon about to ascend unto my Father;' as it is explained in the latter part of the same verse, 'I ascend unto my Father and your Father, to my God and your God.' At John, vi. 46, the Lord's reasoning is, 'For no one hath ever seen the Father except myself:' 'therefore every one who would hear and learn of the Father must come to

me.' John, xiii. 20, 'He that receiveth whomsoever I send receiveth me; and whoso receiveth me receiveth him that sent me,' expresses, 'He that doth not receive me rejecteth him that sent me.' John, xv. 5, 'Without me ye can do nothing,' is, 'With me ye can do everything.' John, xv. 20, 'If they have kept my saying they will keep yours also,' means, 'If they have not kept my saying, they will not keep yours.' At John, xiv. 2, where our Lord says, 'In my Father's house are many mansions; . . . if it were not so I would have told you.' Our Lord's meaning is, 'I strongly assure you of this.' At v. 30, in the same chapter, 'Who (the prince of this world) hath nothing in me,' idiomatically expresses, 'he is my entire opposite and adversary.' John, vii. 18, 'He that speaketh of himself seeketh his own glory;' the doctrine and reasoning is, 'he that seeketh his own glory speaketh of himself, and what is not trustworthy.' This is plain from the next clause, 'But he that seeketh his glory that sent him, the same speaketh the truth.' Our translators saw this in one passage, I John, ii. 23, and accordingly added, in italics, '*but He that acknowledgeth the Son hath the Father also.*'

Other places are: Rom. v. 5, 'Hope maketh not ashamed.' This means, 'Hope maketh exceeding glad.' Rom. xv. 18, 19, 'I will be bold to speak of those things which Christ hath wrought by me, through mighty signs,' &c. Rom. viii. 12, 'Therefore, brethren, we are not debtors to the flesh, &c.' Rom. iv. 15, 'Because the law worketh

wrath, for where there is law there is transgression.' 2 Cor. xi. 12, 'That wherein they glory, they may be found even as we,' is, 'we may be found even as they.' John, xx. 17, 'I ascend to him who is your Father as well as my Father, and your God as well as my God.' At 1 Cor. xii. 3, 'No man speaking by the Spirit of God calleth Jesus accursed,' Cornelius à Lapide rightly adds the converse, 'but on the contrary, he declares him to be the author of all good.' 2 Cor. i. 9, 'The sentence of death' is 'the promise of the resurrection of life,' as it is explained in the other clause of the verse. But the margin wrongly suggests 'answer' for, 'sentence,' as if ἀπόκριμα were used for ἀπόκρισις, and meant the response to the threat and fear of death in the certainty of the resurrection.

Shakespeare remarkably uses this figure of language in, 'The poor beetle that we tread upon in corporal sufferance finds a pang as great as when a giant dies.' But the argument is, that death is not to be dreaded in comparison with loss of honour, for that it is no greater pain than what a worm or beetle feels. It is very remarkable that Shakespeare, who was a great imitator of the Bible, uses another example of the same form in this same passage, namely, 'Darest thou die?' for 'Dost thou fear to die?' The whole of the passage is,—

' O, I do fear thee, Claudio ; and I quake
Lest thou a feverous life should'st entertain,
And six or seven winters more respect

Than a perpetual honour. Dar'st thou die?
 The sense of death is most in apprehension;
 And the poor beetle, that we tread upon,
 In corporal sufferance finds a pang as great
 As when a giant dies.'—*Measure for Measure*, act iii.

Very numerous passages are made clearer by the use of this principle.

Ps. xxii. 30, 'No man hath quickened his own soul,' inculcates that God (Christ) raiseth the dead: God will quicken the soul.

I Cor. ix. 23, 'This I do for the gospel's sake, that I might be partaker thereof with you,' is 'that ye might be partakers with me.'

Rom. vii. 4, 'Ye are become dead to the Law,' for 'the Law has become dead to you, that ye should be married to another.'

Rom. xv. 18, 'I will not dare to speak of any of those things which Christ hath not wrought by me,' for 'I will be bold to speak of those things which Christ hath wrought by me.'

Mark, vi. 4, 'A prophet is not without honour save in his own house,' is for, 'a prophet is without honour in his own house.'

Isa. vii. 9, 'If ye will not believe surely ye shall not be established,' is, 'if ye will believe ye shall surely be established.'

Isa. xvii. 3, 'They shall be as the glory of the children of Israel,' is, 'the glory of the children of Israel shall be as they.'

Some of these passages might be explained under the next head of

XII.—*Elliptical Argument and Narration.*

John, iii. 2, 3, Nicodemus' profession of belief, and our Lord's doctrine, 'Except a man be born again,' immediately follow one another. But that would be unnatural, without at least an inquiry by Nicodemus, 'What, therefore, is the doctrine you come to teach, for I am desirous to listen to it?' And probably there was much interchange of introductory remarks preparatory to this dictum, the mention of which would only have lengthened and interrupted the narrative. In like manner, where the Greeks desired to see Jesus, and were brought to him (John, xii. 23), there must have been some introductory inquiry by them and conversation before our Lord declared to them, 'Except a corn of wheat fall into the ground and die,' &c., and thus expounded to them the doctrine of their Eleusinian mysteries. And John, iv. 19, 20, the woman of Samaria says, apparently in one breath, 'Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain,' &c. But there is to be understood what she must necessarily have said, 'And if thou art a prophet, thou canst solve to me the question nearest to my conscience, namely—.' And between the next verses (20 and 21) there must have occurred the inquiry, 'What teaching, therefore, can you give me upon this point?' namely, whether Gerizim

or Jerusalem is the place where men ought to worship.

Deut. ii. 1, 2, 3, 'Then we turned, and took our journey (from Kadesh, in the second year of the Exodus) into the wilderness, by the way of the Red Sea, as the Lord spake unto me, and we compassed Mount Seir many days. And the Lord spake unto me, saying, Ye have compassed this mountain long enough; turn you northward,' does not mean that they compassed Mount Seir thirty-eight years, but that their many years' journeying ended in the compassing Mount Seir, which was the last, and most toilsome, and best remembered part of it.

'The land had rest forty years,'—Judg. iii. 8, compared with iv. 3, and v. 31; vi. 1, with viii. 28, &c., narrates briefly and elliptically, 'So the land had rest (and there transpired—including both the time of the oppression and the time of the rest after it, another generation or typical period of) forty years.' This is clearly shown by Bengel's scheme of chronology from the Exodus to the Temple.*

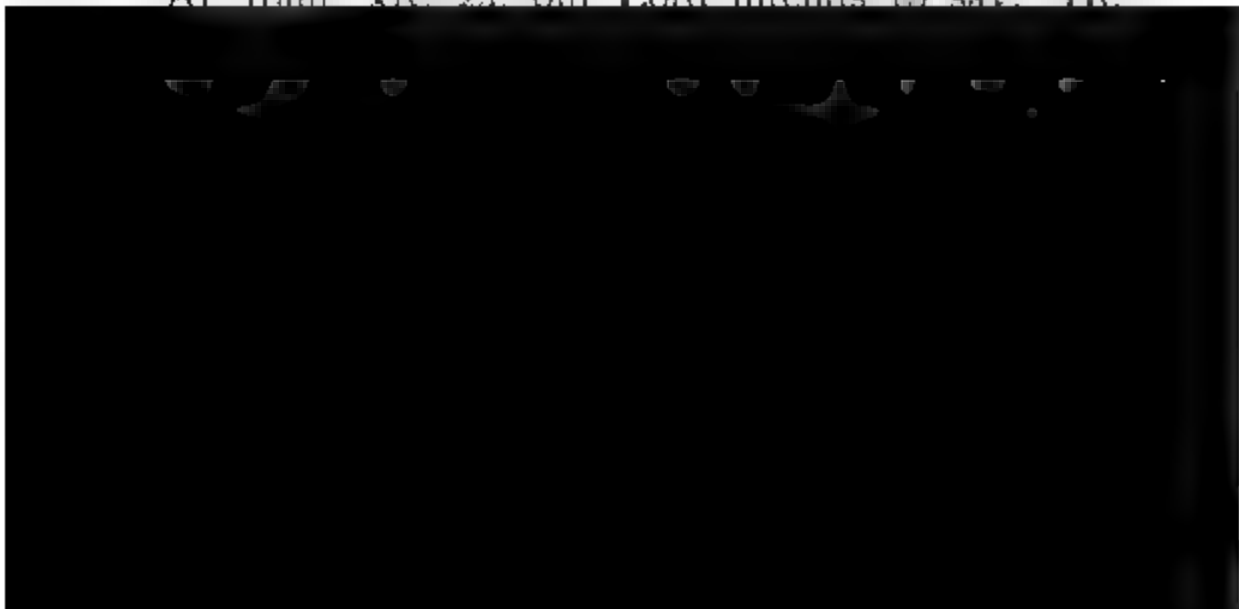
Amos, v. 25, requires the ellipsis, 'Have ye offered unto me (acceptable) sacrifices and offerings (any more than ye did all the time ye were) in the wilderness (namely) forty years?' which, as in the last-mentioned instances, is significant of the period of human pilgrimage and probation.

Ps. lxxxiv. 3, 'Yea (as) the sparrow hath found her an house, and the swallow a nest where she

* Ordo Temporum, Alb. Bengelii, p. 80.

and intelligible innumerable arguments and propositions which without a knowledge of it are perplexed and unconvincing. Gen. xxxviii. 26, 'She hath been more righteous than I,' means to say, 'I am more to blame than she.' Gen. ii. 24, means really, 'Therefore shall a woman leave her father and mother and cleave to her husband.' At all events elliptically this converse is implied, and that the obligation should be mutual. The conclusion in Acts, xv. 11, is not, 'We shall be saved even as they,' but the converse, 'They shall be saved even as we.' At 2 Cor. ii. 2, what St. Paul means to say is, 'Who is it that I make sorry, but he that maketh me glad?' Heb. xi. 3, must be transposed out of this Hebraic form of diction into, 'So that things which are seen were made of things which do not appear;' that is, matter was created out of nothing; the visible out of the invisible.

This method of diction is especially used by St. John more than by the other Scripture writers. At John xiv. 24, our Lord intends to say, 'He



is alluded to in our Lord's answer, and shown to be the ground of the Jews' condemnation of Him, in verse 23. Luke, xxii. 71, records, the Council said of Christ, 'What need we any *further* witness?' but St. Luke had not mentioned that any witnesses had been examined; we must look into the other evangelists to supply this fact.

At John, i. 26, 27, it is necessary to be understood, 'He shall baptize you with the Holy Ghost,'—from Matt. iii. 11. John, iv. 29, 'He told me all that ever I did,' shows that much of our Lord's conversation with the woman of Samaria was omitted.

Matt. iv. 13, 'And leaving Nazareth (mentioned immediately after he 'departed into Galilee'), he came and dwelt in Capernaum.' But Luke, iv. 14–31, supplies what occurred during his sojourn in Nazareth.


Matt. xi. 3, 4, 'Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again what things ye do hear and see.' But Luke supplies (vii. 21) what is necessary to the narrative, 'And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.'

Acts, ix. 20, 22, 'And straightway he (Saul) preached Christ in the synagogues, . . . and confounded the Jews at Damascus.' But he had in the meantime gone for three years into Arabia, Gal. i. 17.

2 Chron. viii. 2, 'The cities which Hiram had

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God's sight), 'for by it the elders obtained a good report,'—or testimony of the approval of God, *ἐμαρτυρηθήσαν.*'

Acts, xv. 21, 'For Moses hath of old time them that preach him,'—where we must supply, 'But the law of Moses will not thereby be forgotten and dishonoured by the Jews and any who desire to cling to it, for Moses will still be preached in every synagogue.'

Exod. xix. 5, 'If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people' (and ye shall have abundant blessings, which I am able to bestow on you), 'for all the earth is mine.'

Acts, i. 20 (Now let us elect another apostle in the room of Judas), 'For it is written in the Book of Psalms, . . . his bishopric let another take.'

1 John, v. 10, 'He that believeth in the Son of God hath the witness in himself' (namely, the witness of God, and it is God himself whom he believes, and) 'he that believeth not God hath made him a liar.'

Ps. v. 7, 'As for me, I will come unto thy house, even (relying) upon the multitude of thy mercies.'

Rom. vii. 24, 25, 'O wretched man that I am! who shall deliver me from the body of this death? I thank God (I have been, or shall be, so delivered) through (the merits of) Jesus Christ our Lord.'


To this principle may be referred the practice of omitting, in a simile, the term of comparison 'as.'

may lay her young, even (so I have found) thine altars (a refuge and a resting-place for myself), O Lord of hosts, my King and my God.'

Acts, xix. 12, 'So that handkerchiefs and aprons were brought to him, and when he had applied them to his body, and given them back to be applied to the sick folk, the diseases departed from them.'

Thus also, in narrative, events are constantly brought into direct proximity and sequence which were in their occurrence widely apart. And this is to cursory readers a source of embarrassment and very mistaken impression.

From Luke, xxi. 6, 7, it might be supposed that our Lord's prediction of His second coming was upon the same evening, and immediately following upon His disciples showing Him the stones and buildings of the Temple; but Matt. xxiv. 3, and Mark, xiii. 3, show that it was not till they had gone from Jerusalem to the Mount of Olives, and the better opinion is that this took



ver. 43, he quotes Amos (v. 27) as saying, 'I will carry you away beyond Babylon,'—for 'Damascus.' And at ver. 36, 'He brought them out, *after* that he had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness, *forty* years.'

Gen. xxxv. 26, 'These (Jacob's children) were born to him in Padan-aram:' including Benjamin, (ver. 24) who was born at Ephrath afterwards, (vv. 16-19).

Gen. xlvi. 27, 'All the souls of the house of Jacob which came into Egypt were seventy:' including Joseph's sons, which were born in Egypt. But the meaning is clear from ver. 26.

But these are all right and reasonable, and are easily explicable by Canon 12,—The elliptical form and style, which is so much used in the Scriptures. The first says compendiously (to the audience, who knew well all the circumstances), Jacob and his sons died, and were carried over and buried,—some in Sychem, which Jacob bought of the sons of Emmor, and some in the sepulchre of Machpelah, which Abraham purchased of the children of Heth, as Jacob did the other afterwards of the children of Emmor. Again, in the second example, when the ellipsis is supplied, the statement of Stephen is, 'As it is written in the Prophet Amos, I will carry you away beyond (Damascus, which was fulfilled when Nebuchadnezzar carried away the Jews to) Babylon' (which is a long way further off than Damascus.) And so of the rest.


restored to Solomon.' But his having given them is not mentioned in Chronicles.

From 2 Kings, xvii. 6, 24, it would appear that the strangers were brought and planted in Samaria in the time of Hosea, and by Psalmanezzer, who conquered Hosea. But in Ezra, iv. 2 and 10, it is read that Esarhaddon was the king who brought them there long after; for Sennacherib, who reigned after Psalmanezzer, and was succeeded by Esarhaddon, reigned three years after his return to Assyria, and, 2 Kings, xviii. 10, his army must have been slain six years after Samaria was taken, it being in the fifteenth year of Hezekiah.

Thirdly, in the form of reasoning and argument.

This ellipsis very frequently precedes the word of inference and deduction, 'For.'

Mark, xvi. 4, 'They saw that the stone was rolled away' (which was a great surprise, and also an unexpected help, without which they would



1 Sam. ii. 30, 'I said indeed that thy house, and the house of thy father, should walk before me for ever; but now the Lord saith, Be it far from me.'

These are morally intelligible and consistent; but inexplicable by scholastic logic and formal interpretation. And so are the following forms of expression in the New Testament.

'Bear ye one another's burdens'—Gal. vi. 2; and ver. 5, three verses on, 'Every man shall bear his own burden.' 'All of you be subject one to another.' 'Work out your own salvation; for it is God that worketh in you to will and do of his good pleasure.' 'No man can come to me except the Father draw him;' and, 'No man cometh to the Father but by me.' 'To know the love of Christ, which passeth knowledge.' 'Preach the unsearchable riches.' All which to the tutored and technical ear, sound like 'making a map of the undiscovered islands.'

Acts, xv. 10, says, 'Which neither our fathers nor we were able to bear;' but Luke, i. 6, says, 'Walking in all the commandments and ordinances of the Lord blameless.'

It is said of Josiah, 2 Kings, xxiii. 25, 'like unto him was no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might;' but 2 Kings, xviii. 5, it was said of Hezekiah, 'So that after him was none like him.'

So the Christian race is a contradiction,—in

This idiom is quite misunderstood by Humphrey in his Commentary on the Acts.

St. Matthew's genealogy of our Lord omits three generations between Joram and Uzziah (Matt. i. 8), and so makes fourteen generations from David to the Captivity. But these were not reckoned, as Lightfoot shows, because they were of the posterity of Ahab, and so eminently wicked.

XIV.—*Seeming Contradictions.*

At 1 Sam. xv. 11, the Lord says, 'It repenteth me that I have set up Saul to be king;' and ver. 35, 'The Lord repented that he had made Saul king over Israel;' but at ver. 29, in the same chapter, 'The strength of Israel will not lie nor repent, for he is not a man that he should repent.'

And again, Rom. xi. 29, 'The gifts and calling of God are without repentance;' and Num. xiv. 23, 'Ye shall know our breach of promise' or



proximity of so many of them ; being made parts of the same discourse, and often almost of the same sentence. The writers must have seen to the consistency of their own writings, independent of the mind of the Holy Spirit which guided and dictated them. They must have understood plainly the moral meaning and sense which gave religious consistency to what in words was opposite. The religious inquirer is thus instructed to look for divine truths in another manner and in a different form from that in which he would study and apprehend questions of philosophy and science, and of material application.

There are historical contradictions ; as when David is said, 2 Sam. xxiv. 24, to have bought Araunah's threshing-floor for fifty shekels of silver ; and 1 Chron. xxi. 25, for six hundred shekels of gold. And in one place Jesse is said to have had eight sons—1 Sam. xvi. 10, 11 ; and in another seven sons—1 Chron. ii. 15. St. Paul says, 1 Cor. x. 8, there fell in the plague for Baal-peor '23,000 ;' but at Num. xxv. 9, it is '24,000.'

2 Sam. xxiv. 9, 'Joab gave up the sum of the number of the people unto the king : and there were in Israel 800,000 valiant men that drew the sword ; and the men of Judah were 500,000 men ;' at 1 Chron. xxi. 5, 'Joab gave the sum of the number ; and all they of Israel were 1,100,000 men that drew the sword, and Judah was 470,000 men that drew the sword.'

1 Kings, v. 15, 16, Solomon employed 153,300

men in the building of the temple ; 2 Chron. ii. 17, 153,600.

I do not undertake to explain here all these contradictions. It would be a diversion from my purpose ; which is to show the characteristic features of the Scriptural style and method. They have been readily and abundantly explained. Also, I write only for faithful and ardent believers and students of God's word. Therefore I do not scruple to exhibit, and leave unexplained and prominent, those points which philosophic reasoners will lay hold of to object to the truth and value of the Scripture revelation. My doctrine is that they are incapable of appreciating it.

XV.—*Round Numbers.*

The Hebrews, in general, used round numbers, omitting small excesses ; like other nations.

In the numbering of Israel in the 1st and 2nd



Exod. xxxii. 28, 'There fell of the people that day about 3000 men.'

Matt. xiv. 21, 'They that had eaten were about 5000 men.'

Matt. xv. 38, 'They that did eat were 4000 men.'

The instances of this are innumerable.

This practice explains the discrepancy between Num. xxv. 9, and 1 Cor. x. 8 ; Moses meaning to say that there fell somewhat about 24,000, and Paul 23,000 and more.

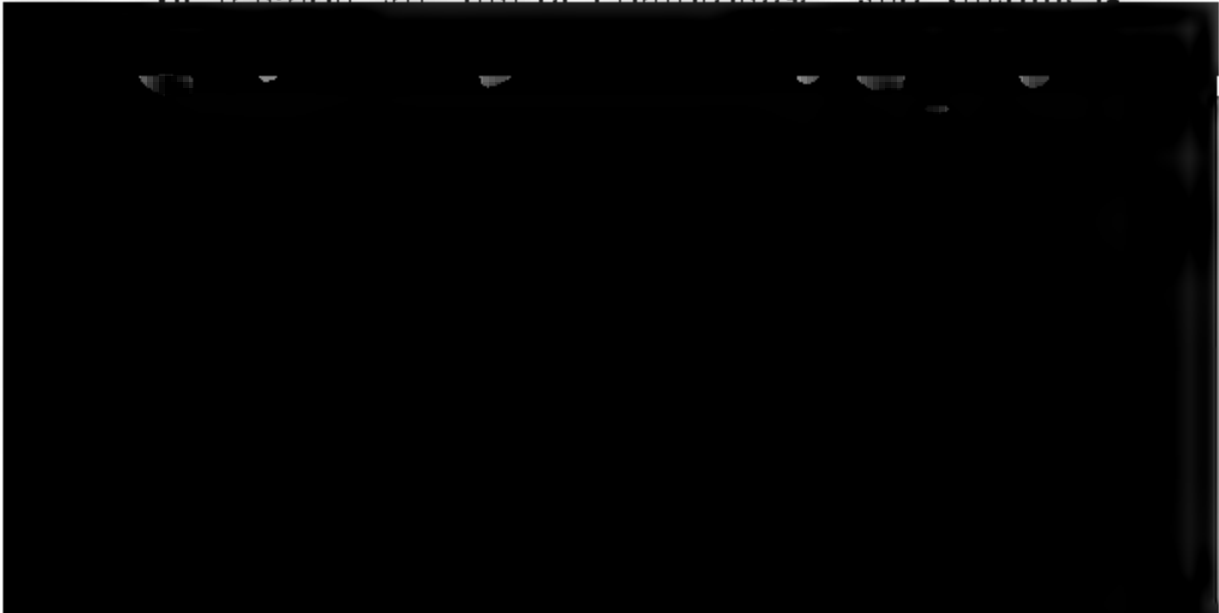
XVI.—*Exact Numbers.*

But, on the other hand, when the exact numbers are important and typical, the Scriptures observe great exactness. As when, Num. iii. 39, 43, 46, 47, the excess of the first-born males over the 22,000 Levites, namely, 273 (to be paid for at five shekels a-piece), are exactly enumerated, in order to introduce the doctrine of redemption in addition to that of substitution and vicariousness ; and also to signify the equally great value of every single soul in the scheme of salvation. Accordingly it is added (vv. 48, 49), 'the money wherewith the odd number of them is to be redeemed ; and Moses took the redemption money of them that were over and above them that were redeemed by the Levites.' 'Redemption' is mentioned three times in these two verses, to give emphasis to the doctrine.

1 Kings, v. 15, 16, and 2 Chron. ii. 17, Solomon employed very exactly 153,300 (or 153,600) all strangers (ver. 17; and 1 Kings, ix. 22; 2 Chron. viii. 9); because they were to answer to the 153 *great* fishes which the apostles took (John, xxi. 11); the 300 and 600 excess answering to the epithet 'great;' and together typifying the whole number of Gentile nations which the apostles, evangelists, and missionaries, should bring by the net of preaching and conversion into the pale of Christ's Church.

XVII.—*Hyperbole.*

The Hebrew style of description deals in hyperbole. It is of the essence of religion also, and especially of Christianity, to use hyperbole and seeming exaggeration. For the Gospel teaches perfection, and encourages no compromise with the world and its temptations. All human theories of religion are full of compromise and qualifica-



and fulfil the meaning of the figure employed to represent them, namely, 'the iron and clay:—Dan. ii. 33, 41–43.

The Hebrew language and style is well suited to religious expression, in that it is very indefinite in person, and time, and mood, and tense, and often exaggerates in description and enumeration.

At 2 Kings, vi. 23, it is said, 'So the bands of Syria came nō more into the land of Israel;' but in the very next verse (24), 'And it came to pass after this, that Benhadad, king of Syria, gathered all his host, and went up and besieged Samaria.'

Exod. ix. 6, 'All the cattle of Egypt died;' but, ver. 10, of the same chapter, 'It became a boil breaking forth with blains upon man and upon beast;' and ver. 19, 'Gather thy cattle, and all that thou hast in the field.'

Acts, xiii. 22, 'I have found David, the son of Jesse, which shall fulfil all my will' Job, i. 15, 16, 17, 19, 'I only am escaped alone to tell thee.' Judg. iv. 16, 'There was not a man left' (margin 'unto one'); ver. 17, 'Howbeit Sisera fled away;' and ver. 24, 'And the hand of the children of Israel prospered, and prevailed against Jabin, the king of Canaan, until they had destroyed Jabin, king of Canaan.' 1 Sam. xv. 8, 20, 'Utterly destroyed the Amalekites;' but 2 Sam. i. 8, 13, Saul's slayer says, 'I am an Amalekite;' and Ps. lxxxiii. 7, Gebal, and Ammon, and Amalek, are confederate against the Israelites. Josh. viii. 17; Hosea, ix. 12, 'not a man left.'

But still more in Christian precept,—‘Take no thought for the morrow;’ ‘And hate not his father, and mother, and wife, and children;’ ‘Sell all that thou hast;’ ‘Be ye perfect.’

Mal. i. 3, and Rom. ix. 13, ‘Esau have I hated.’

XVIII.—*Interpolations.*

Several interpolations and later additions in the original writings of Moses, and other scriptures, are unquestionable, and many more are probable.

Exod. xvi. 35, 36, ‘The children of Israel did eat manna forty years, till they came to the land of Canaan. Now an omer is the tenth part of an ephah.’

Deut. ii. 10, 11, 12, at least the latter part is an interpolation; ‘The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims; which were also accounted giants, as the Anakims; but the Moabites call them Emims.’



they succeeded them, and dwelt in their stead : as he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them ; and they succeeded them, and dwelt in their stead even unto this day : and the Avims which dwelt in Hazcrim, even unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.'

And chap. iii. 9, 'Which Hermon the Sidonians call Sirion ; and the Amorites call it Shenir.'

And chap. x. 6, 7, 'And the children of Israel took their journey from Becroth of the children of Jaakan to Mosera ; there Aaron died, and there he was buried ; and Eleazar his son ministered in the priest's office in his stead. From thence they journeyed unto Gudgodah ; and from Gudgodah to Jotbath, a land of rivers of waters.'

The whole of the 34th chapter also must have been added by a subsequent writer, though it is introduced into and made to form part of the Pentateuch.

Even 'The Jews affirmed that Ezra and the men of the great synagogue re-edited the more ancient books in the Bible, and after the fashion of those days inserted in the text many explanations and remarks, which in the present day would take the form of notes. The Talmud says that Joshua wrote the last eight sections of the book of Deuteronomy.' ('Bible Educator,' Part i. p. 2.)

Josh. xviii. 28, 'Which is Jerusalem.'

The heads of chapters in Jeremiah, and many

also in Isaiah, as chaps. i. ii. xiii. 'The burden of Babylon, which Isaiah the son of Amoz did see;' chaps. xv. xix. 'The burden of Moab;' 'The burden of Egypt;' and in the other prophets. The whole of the 52nd chapter of Jeremiah.

This is frequent in the Psalms. The last verse, 22, of Psalm xxv. 'Redeem Israel, O God, out of all his troubles,' demonstrates itself, being an addition to an acrostic,—beginning with the extra letter **ב** (pe) after all the letters of the alphabet have been gone through in order. Similar are the endings of Pss. xiv. liii. lxix., all of them to the same effect,—and two of them in the same words, 'Oh, that the salvation of Israel were come out of Zion,' &c.

The expressions also, 'Wherefore it is said in the book of the wars of the Lord?'—Num. xxi. 14; 'Is it not written in the book of Jasher?'—Josh. x. 13; 'Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher' (2 Sam. i. 18); and the

of the composers of the original records. There was nothing to prevent the truth and authority of an interpolation, so long as the same Spirit directed the first text and the addition. The case was totally changed when the superintending Spirit was withdrawn. And therefore the Masoretic compilers and commentators were right in stereotyping the text as it existed in their day ; and the canon of Scripture was closed to them and to everyone after them ; and was thenceforth a matter of manuscripts, and copies, and authorities, and criticisms.

Corollary.

All the above principles show how far the true interpretation of the Scriptures is from literalism.

If some parts and places are interpolated ; if different statements are seemingly contradictory ; if descriptions vary, and some are seemingly inaccurate ; if arguments and propositions are elliptical, and inverted ; if names and descriptions differ, and tautology is avoided ; and if, in effect, everything is abundant which seems to violate and even avoid exactness and technicality of phraseology,—certainly the truth of Scripture cannot be inherent, and ought not to be looked for, in the letter.

And yet, in another sense, most important doctrines are dependent upon, and reside in, and are conveyed by, the very exact words.

XIX.—*The Exact Words.*

It is a great principle, that it is not so much the actual event and act, as the description which is given of it, under the dictation of the Holy Spirit, that constitutes the type and conveys the truth and doctrine. In illustration of so important a principle it cannot be excessive or wearisome to bring forward many examples.

The leading example of this is in the case of Melchizedek—Gen. xiv. We may believe that Melchizedek had a father and mother, and had a beginning and end of his life. But from the absence of mention of these, St. Paul shows (Heb. vii.) that he properly represented the Son of God who had neither earthly parentage, nor beginning nor end of life.

St. Paul founds an argument—Gal. iii. 16, upon the use of the word ‘seed,’ Gen. xii. 7, and xvii. 7, in the singular number; and from ‘to-day’—Ps. xcv. 7, he proves,—Heb. chap. iv., that there remaineth a rest. Ps. lv. 13, the Hebrew word *mi-judai*, ‘my familiar friend,’ seems to prophecy by literal expression, our Lord’s betrayal by ‘Judas.’

Moses was to make the tabernacle according to ‘the pattern showed him in the mount.’ What the actual pattern was, if we could arrive at it, is immaterial; but St. Paul instructs us (Heb. viii. 5) that the doctrine of the expression is, that Moses

was to make the tabernacle an 'example and shadow of heavenly things.'

It is doubtful whether God clave a hollow in the jawbone of the ass, or in the place Lehi, to which the name 'jawbone' was given : Judg. xv. 19. But whichever way, the doctrine is the same, That God would save them that believe by 'the foolishness of preaching,' (1 Cor. i. 21.)

2 Kings, v. 27, 'The leprosy of Naaman shall cleave unto thee and to thy seed *for ever*.' The seed of Gehazi is not now leprous; and it may not have been leprous, or existed, after some centuries or generations. But the words record that of which Gehazi's leprosy was the type, namely, the lasting banishment of the Jews from the society of other men; being forced to cry 'Unclean, unclean' (Lev. xiii. 45), while clothed for ages with the leprosy of unbelief.

Ps. lxviii. 11, says, poetically, Great was the company of the 'preachers,' instead of 'warriors;' which turns the whole Psalm into a typical description of the conversion of mankind by the preaching of the apostles.

At Gen. i. 19, critically considered, Joseph's expression, 'I am in the place of God,' is doubtful; not so the typical meaning, namely, that Christ is to man in God's stead.

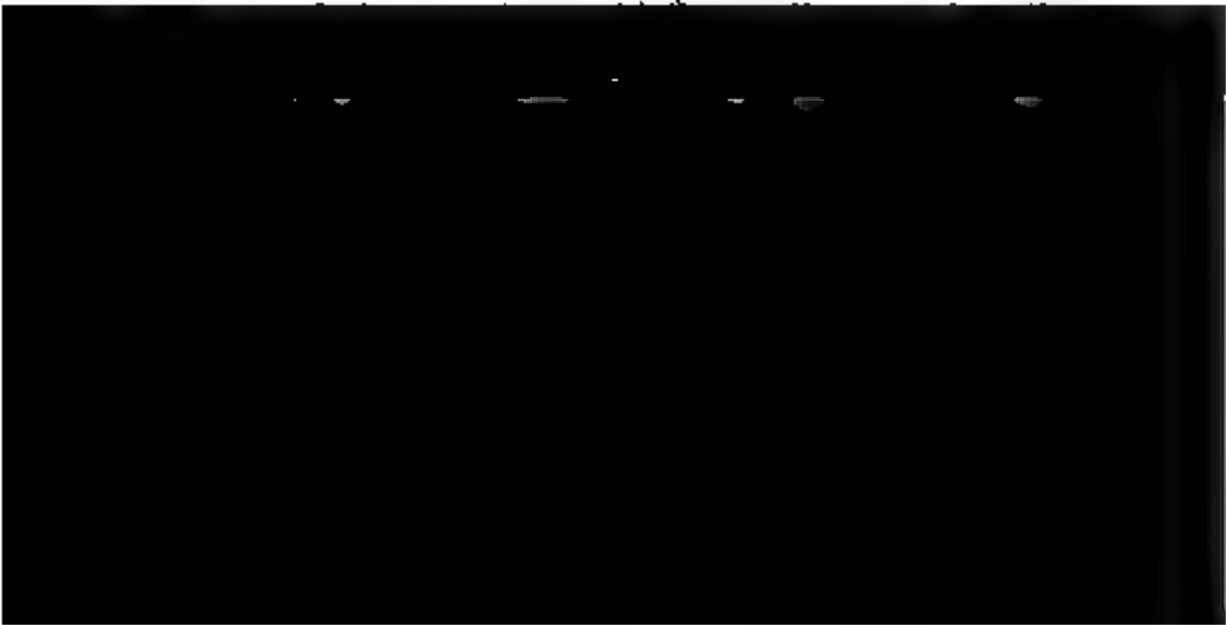
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pressions used are typically true and exact prophecy.

Jonah, ii. 2, describes the whale's belly as 'the belly of hell' (the grave); and in so doing declared his situation to be a type of Christ's descent 'into the heart of the earth.' (Matt. xii. 40.)

Gen. xxviii. 13, The Lord may have been seen by Jacob standing on the top of the ladder; but the word used is, 'fixed upon it;' it therefore may describe the type of Christ fixed upon the cross, which is the ladder to heaven. And again, in the same chapter, ver. 17, Jacob says, 'This is the gate of heaven.' He meant the place where he had seen the vision; but the language may further express that Christ crucified is the way and access to heaven.

In the several visions of the cherubim, the different seers may have seen nearly the same things; but they have described these differently, according to the special revelation intended to be given

word is typical, because the earthly things which the Gospel preachers receive from the unbelieving world are repaid to them abundantly by spiritual things. (Rom. xv. 27.)

Eccles. xii. 1, 'Remember now thy Creators,' in the plural.

At Isaiah, vi. 4, the presence of the Lord, which is elsewhere represented as a cloud, is there called 'smoke,' to signify that the eyes of the Jews should be blinded to it.

Moses' crime was that he struck the rock instead of speaking to it; but it is recorded that he struck the rock 'twice,' because the doctrine was that Christ should not be smitten a second time, (Num. xx. 11.) The fault and type would have been complete if Moses had only struck the rock once, and the fact may be that it was a second time only in respect of the first smiting at Horeb. But the word 'twice' is introduced, and is emphatic, because of the doctrine.

Again, in the same place, Moses' crime was disobedience; but it is called 'unbelief,' 'Because ye believed me not' (Num. xx. 12); because it is only through belief in Christ that we must enter into the heavenly Canaan.

John, vi. 21, 'And immediately the ship was at the land whither they went.' Some have busied themselves to inquire as to the manner and cause of this occurrence, and whether it was a miracle or not; but this is immaterial. The words indicate the doctrine that the soul, or church, as soon as it

it shall be eaten;' but there must have been very many houses. Each house was 'one,' as being sanctified and separate from the world,—as the heart of every Christian ought to be, in communion with God.

So Lev. i. 5, 6, 11, '*He* (the offerer) shall kill and flay the burnt-offering;' but the Levites and priests in fact killed and flayed it, not the offerer (vv. 5, 7, 8, 9, 11, 12); but the offerer does it anti-typically. But it is otherwise expressed of the meat-offerings and the peace-offerings. (Chap. ii. and iii. See ch. iv. 15, and ch. v. 5, 6, 8.)

At John, xix. 34, John bears witness that he saw blood 'and water' flow from the Saviour's side, and so the type required; but, in fact, it was serum, or uncoloured blood, separated from the red coagulated blood—the known effect of a broken heart—which took the name and appearance of water.

At Exod. xvi. 13, it is uncertain whether the



Rev. vii. 4, I 'heard' the number of them : ver. 9, I 'beheld,' and 'lo,' a great multitude—distinguishing pointedly by the expression, the visible and the invisible Church.

Jairus's daughter was 'in the house' (Luke, viii. 51); the widow of Nain's son was being 'carried out' (Luke, vii. 12); Lazarus 'stinketh' (John, xi. 39). These express verbally three stages of death and corruption through sin.

The description, 'Wheel within wheel,' in Ezekiel, i. 16, is difficult to be understood ; but not so the meaning and doctrine, namely, the mystery of the Gospel.

All this is the furthest possible from literalism. Exact type and figure is not literalism. Typical interpretation and literalism are opposed ; and it is of the essence of parable that it is not literal, as it is of the essence of revelation by God to man, of spiritual teachings, that they should be by

cludes that blessedness is of the man to whom God imputeth righteousness without works.'

And my point is, that it is the words which are used, and by which a vision or event is described, which is doctrinal, irrespective of the actual event or appearance ; and that this is one of the especial instruments of the Holy Ghost in typical and symbolical prophecy. That even in respect of the sacrifices and ceremonies, and the Mosaic ordinances, it is more important that they should be studied than acted ; and that the performance of them, which was often long neglected, was of secondary consideration. And in this respect the Old Testament forms, in our own day, retain the same use which they had before their expiry in the antitype.

parable :—‘Ye are the temple of the Holy Ghost’; ‘a city that hath foundations,’—of gold, silver, precious stones, with gates of pearls. ‘Behold, I send unto you Elijah;’ ‘David your king.’ Our Lord says of the conversion of the heart, ‘Ye must be born again,’ and this metaphor, He says, is only of an earthly thing, and yet ye understand it not. How shall I describe, so that ye shall understand, receive, and believe heavenly things? Not otherwise, necessarily, than by types, and symbols, and enigmas, and parables.

There is another principle which militates strongly against literalism, which is the—

XX.—*Different Senses of Words.*

The same word and phrase is applied in different senses.

God says, *Exod. vi. 3*, ‘By my name Jehovah was I not known to them,’ yet the name ‘Jehovah’



Peter was highly commended for his confession that Jesus was the Christ, the Son of God, as declaring some new thing; yet Nathanael had professed long before, 'Thou art the Son of God' (John, i. 49). And the men of Sychar believed and declared (John, iv. 42), 'We believe and know that this is indeed the Christ, the Saviour of the world.'

And the Prophets Jeremiah and Hosea say, 'The children of Israel shall seek and serve David their king again : ' Jer. xxx. 9 ; Hos. iii. 5 ; and Ezek. xxxiv. 23 ; xxxvii. 24, 'My servant David shall feed them,' and 'My servant David shall be their prince for ever,' and 'Behold I send unto you Elijah.'*

Proverbs are used in different applications.

Luke, vi. 40, 'The disciple is not above his master, but shall be perfected as his master' (Marg.). At Matt. x. 24, 25, the same proverb is used in an opposite sense, namely, He shall be persecuted as his master. If they have called me Beelzebub, they will also call you so.

Matt. vii. 22, 'With what measure ye mete,' is applied to, judge not. At Mark, iv. 24, it is applied, 'Unto you that have shall more be given.' 1 Cor. x. 26, 28, 'The earth is the Lord's, and the fulness thereof,' is applied to the injunction both to eat, and to eat not.

* I have illustrated in my 'Excelsior,' at greater length, the progressive changes in the meaning of words in Scripture. But some of the above are contemporaneous.

At the same time it is not to be said that nothing in the Scriptures is literal. What has been observed has been in reference to prophecy and type. But prophecies are also literal, and the same words and expressions are at one time literal, at another time figurative; sometimes the literal and figurative are intermixed. The task is to discern the figurative and the literal, each in their proper place. But the determination of some persons is to force everything into the literal sense, in doing which they sometimes force plain words into most unnatural meanings, and to maintain their literalism become most unliterally literal.

This is carried to the prejudice and blind excess of denying idioms, and of pursuing the literalness of language so as to be ungrammatically grammatical. For idioms are one of the most essential departments of grammar. When St. Peter says, 'Let not the adorning of wives be that of plaiting the hair, &c. but let it be that of

the other cheek,'—which, literally applied, would be an insult and a mockery. 'Do not seethe a kid in its mother's milk' is evidently in the three places in which it is used, a proverb equivalent to 'The greatest of these is charity.'

XXI.—*Literalism leads astray.*

This has been illustrated in the above reasoning, but it will be as well to fortify it by a few more examples.

The exact truth or fact can seldom be derived from the literal description in one passage or text. The different accounts of Paul's conversion have been before noticed, as being necessary to convey a narrative of the circumstances. (Book I. Title 4.)

From Luke, xviii. 35, where the ambiguous word ἐγγίξειν (came near, or was near) is used, it might be concluded that blind Bartimæus was cured before Jesus had entered Jericho; but by Matt. xx. 29, and Mark, x. 46, it is explained that it was 'as they departed from Jericho.' And from Mark, x. 46, 49, Luke, xviii. 35, it might be thought plain that one man only was healed; but Matt. xx. 29, records that there were two blind men. Again, Matt. xx. 32, says that Jesus called them; but Luke, xviii. 40, says more distinctly, 'He commanded him to be brought unto him.'

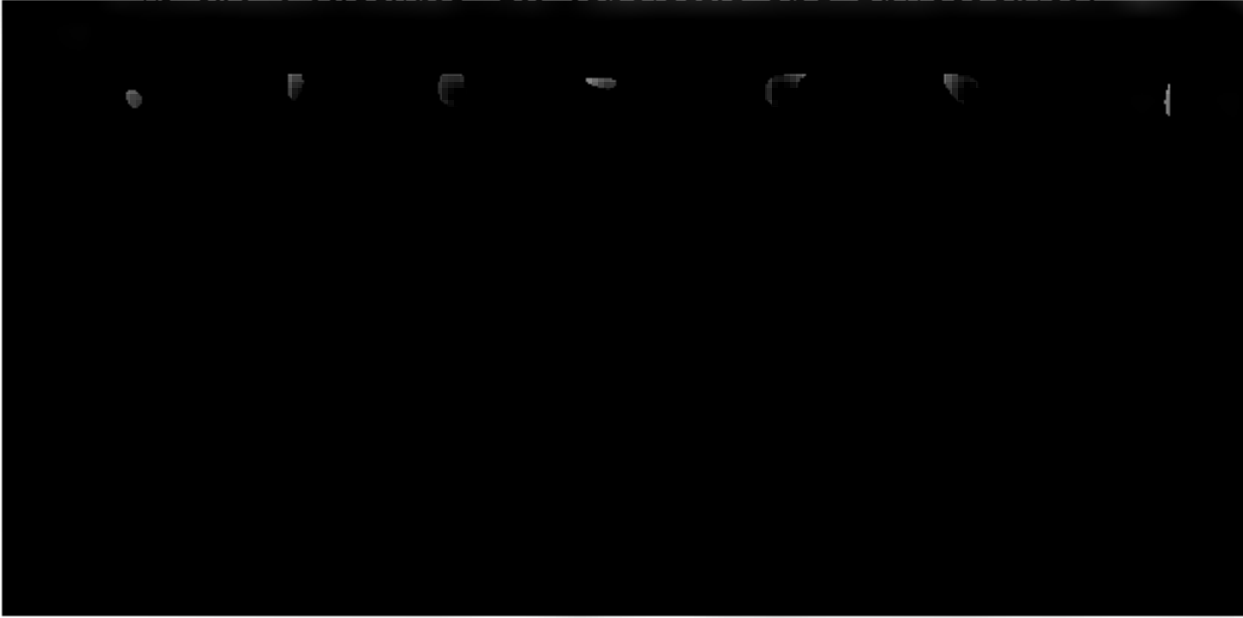
Matt. xxvii. 44, relates generally, 'the thieves also that were crucified with him cast the same

in his teeth ;' but Luke, xxiii. 39, 40, distinguishes more particularly that it was only one of them.

2 Sam. xxiv. 1, relates impersonally, 'And he moved David to say, Go, number Israel,' as if the Lord, which is the last antecedent, had moved him; but 1 Chron. xxi. 1, explains that it was Satan whom God permitted to do it.

2 Sam. viii. 4, says (in the Hebrew), David took from the king of Zobah 'a thousand and seven hundred horsemen;' but 1 Chron. xviii. 4, describes more particularly that he took 'seven thousand chariots and seven hundred horsemen.'

These are the sort of things that the sceptics lay hold of, and for which earnest and devout students afford them a handle, by being technically literal.* I put all such things prominently forward, because I write only for implicitly believing Christians, to show the danger and error they incur, and bring upon the Church of Christ, and its foundation on the Scriptures, by scholastic and philosophical




contradict this argument at once: 'Let the dead bury their dead;' 'Men that have not the seal of God in their foreheads;' 'Thou didst divide the sea by thy power, thou brakest the heads of the dragon in the waters,—of Pharaoh and his captains;' 'Locusts, with faces as the faces of men' (Rev. ix. 7); 'Hurt not the grass of the earth, neither any green thing, neither any tree, but only those men' (Rev. ix. 4); 'The first was like a lion, and had eagle's wings, and it was made stand upon the feet as a man, and a man's heart was given to it' (Dan. vii. 4). In effect, the literal is often used in explanation of the figurative; and sometimes in opposition to it, as the two resurrections are distinguished, John, v. 25, 28; the one that 'now is,'—figurative, the other, 'coming,'—literal.

'Lebanon' is figurative, Isai. x. 34, 'Lebanon shall fall by a mighty one'—'of the proud and lofty;' literal, Isai. lx. 13, 'The glory of Lebanon shall come unto thee,'—of the cedar-wood of the temple. Lebanon is figurative, Cant. iv. 8; literal, Cant. iv. 11, 15.

XXII.—*Philology misleads.*

Philosophy and philology, if they lay hold of and possess the mind, render it less apt for the apprehension and appreciation of revealed truth. Not that philosophy and philology may not be used harmlessly, or even beneficially, so as to

furnish aids and elucidation of the Divine writings, and that every branch of philosophy and philology ought not to be studied, and be made subsidiary to the complete comprehension of the Scriptures. But they occupy and rest upon a different standpoint from that of the Inspirer of the matter and the interpreter of Holy Writ; and, except in the special cases of a gifted and exceptional few, men are not capable of occupying two stand-points with equal security and firmness, so as not to let the views and aspects dependent upon the one not be interfered with and distorted by the reasonings and relations which belong to the other. Sir Isaac Newton, and Bacon, Faraday, and others, have been great exceptions; and each of these has recognised and acknowledged that religion stands upon different grounds of reasoning from philosophy; and they endeavoured to act upon this knowledge. But it may be questioned whether always successfully.



Much question has been raised as to the ceremonial act which is referred to where our Lord says (John, xvii. 19), 'For their sakes I sanctify myself,' which distracts the mind from the contemplation of the entire self-negation with which Christ dedicated and devoted Himself to the work of salvation. So in the inquiry, what was the time of figs being produced, which St. Mark alludes to (xi. 13): whereas the simple words convey the whole intention of the observation, namely, that the time was not yet come when the Jews would accept the salvation by Christ.

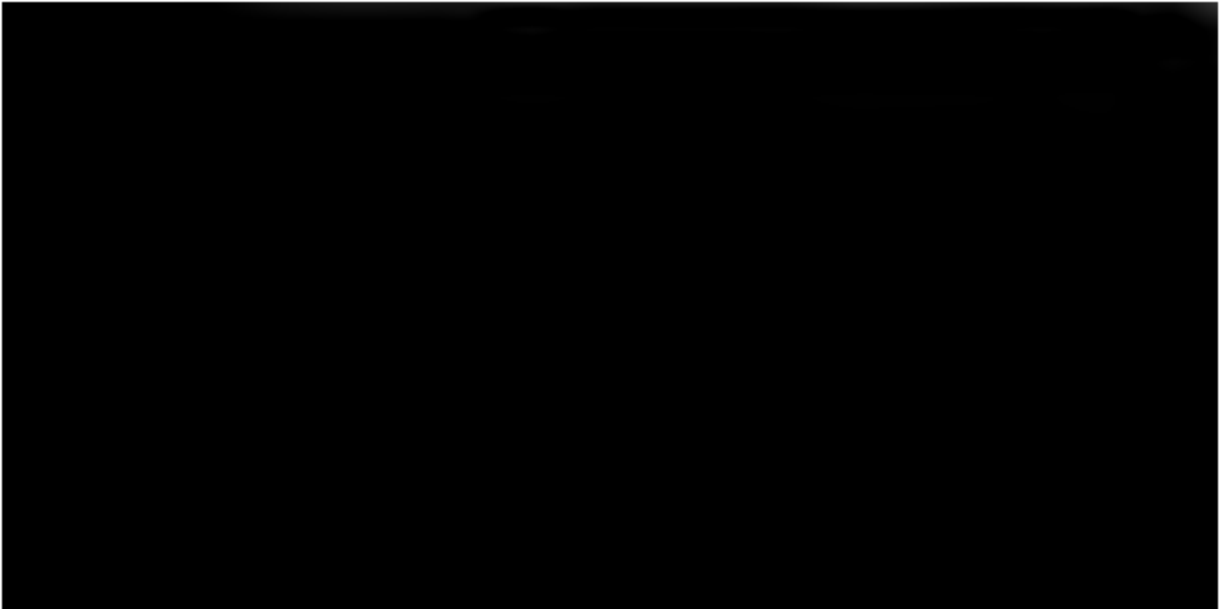
Pictorial representations of places, buildings, implements, furniture, plants and animals, and disquisitions on botany and zoology, are hung as pegs on names and texts, and made to many the chief attractions and interests of the Bible, drawing the heart away from the discovery of the pearl of great price, and the precious stores and productions for the soul's nourishment and comfort, which are laid up and offered there.

Similar researches are made with intense curiosity and absorption into architectural symbols and patterns in churches, and in vestments, and in furniture, and with the same zeal, and taste, and diversion to idolatry with which Ahaz examined, and admired, and brought away to Jerusalem, the pattern of the heathen altar from Damascus. 2 Kings; xvi. 10-15.

Richard Clarke (*On the Third Day*, Pref. p. 10) says, Bacon concurs with Doctor Cheyne that

‘neither critical nor philological knowledge can interpret the sacred writings.’ By this one sentence three witnesses are brought to this great and fundamental principle ; and other wise and learned men have acknowledged it. Faraday says (*Life*, p. 357-8), ‘The truth of the future cannot be brought to man’s knowledge by his mental powers ; it is received through simple faith. By reasoning man cannot find out God!’ And again (vol. ii. p. 196), ‘Natural science and religion are distinct.’

Natural science and religion being distinct, and the mind, like the body, being fettered by habit, it is impossible but that the addiction of ourselves to philosophical and artistic elucidations of the Bible, —which is not philosophic nor artistic,—should divert and draw us astray from the divine and moral sense and wisdom of Holy Scripture.



sky to the earth, and the sun shall become black, and the moon red as blood, and the vaulted heaven disappear, as it now exists, and the mountains and islands be moved bodily out of their places; according to the description at Rev. vi. 12-14. Also that this material earth shall be burnt up with natural fire, and become again a molten mass and physical chaos.

It becomes necessary therefore to show by some obvious examples how the language of Scripture is essentially figurative; in accordance with the principle and necessity of revealed religion that God should speak to man by parable.

This may be best shown, by first giving some instances where the use of figure and metaphor is obvious and necessary from the passage itself; and next, by other instances where the passage itself expressly interprets the figure; or in which one part or expression so directly necessitates a figurative explanation, as to become a key to all the rest.

Of course it is not intended to be said that all words and places in the Bible are poetical and figurative.

The general language and style of Scripture, as pointed out by Isaac Taylor, is essentially poetical. But this more expressly applies to it as typical and prophetic. The events of past history are matter of fact and literal. But the facts and events of future history, that is of prophecy, and which are frequently or mostly spiritual,

typical applications of past events—as of the plagues of Egypt, and the fall of Jericho, in Revelation,—being couched in the terms and descriptions of those actual events, must naturally be figurative: as Joel applies the plague of locusts, described in his first chapter, prophetically in his after chapters; and Christ's future reign is called the reign of David.

Expressions necessarily Figurative.

At Hos. ii. 21, 22, it is said, 'It shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.'

Jeremiah (xv. 9) says, 'She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while it was yet day.' There can be no doubt of the figure in this. How then is it not equally obvious in Amos, viii. 9, 10, and Mic. iii. 6,



divine ; and the sun shall go down over the prophets, and the day shall be dark over them.'

Isai. chap. ix. ver. 5, 'Every battle of the warrior is with confused noise, and with garments rolled in blood ; but this shall be with burning and fuel of fire. For unto us a child is born,' &c.,—of the birth and first advent of Christ.

Isai. li. 16, 'I have put my words in thy mouth, and I have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.' If the visible material heavens are to be literally planted again, and the foundations of the mineral earth are to be lain again, how comes this to be joined with making the children of Zion again the people of God ? And Isai. lv. 12, 13, 'The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree.' Literalists look upon this as a botanical, not a moral and religious prophecy ; and accordingly give their study rather to the physical and geological than to the religious progress and preparation for it.

In like manner, in the New Testament,—Mark, x. 29, 30, 'No man hath left house, or brethren, &c.; but he shall receive an hundredfold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands ;' which we know that literally he does not.

And Luke, xxiii. 30, 'Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.' This is an idiomatic and proverbial metaphor for, They will hide themselves in caves; and even thus explained it is still only figurative—as at Rev. vi. 16—of the dismay, conviction, and terror of sinners and the heathen at the triumph of the Gospel, and the judgment of the Son of Man.

It is not intended that some of these prophetic descriptions may not be fulfilled in the letter as well as the spirit; such, for example, as that there should be a way in the wilderness, and rivers in the desert, Isai. xliii. 19; that the cedar, the shittah-tree, the myrtle and the oil-tree, may not be planted in the wilderness, Isai. xliii. 19; that an actual eclipse of the sun may not take place as in the time of Amos (chap. viii. 9)—being the very sign or type which gave occasion to the figurative and antitypical description by the prophet; just as the eyes of the blind were actually opened, and the

Babylon, nor shepherd make his fold there ; and their houses shall be full of doleful creatures ; and owls shall dwell there, and satyrs shall dance there ; and the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces.

But all these, even the last, are typical of other and more spiritual times and things, and all are examples, whether present, past, or future, of the method and form of prophecy, by which the prophets when prophesying, had most frequently some typical act or event in their mind's eye, which they spiritualised ; and repeating almost the description of the real event, turned it figuratively into a narration of the future and antitypical consummation.*

But there are many of the descriptions which cannot possibly be literal. As, that lions should eat straw like the oxen ; that rivers should run on the tops of the hills ; especially that a river flowing from under the east gate of the Temple on Mount Moriah, should at each thousand cubits become first as deep as the ankles, then as the knees, next as the loins, and then a river to swim in, whose waters could not be passed over, at the end of 4000 cubits. (Ezek. xlvii.)


Other passages are equally or more convincing in themselves.

Ezek. xxxii. 7, 'I will cover the heaven, and make the stars thereof dark ; I will cover the sun

* See Book III.—Prophecy : Art. 2 : where this principle is illustrated.

with a cloud, and the moon shall not give her light;' spoken to Pharaoh. The covering the heaven, and stars, and moon, with a cloud, is an ordinary occurrence of every day, and is of no significance except it be figurative. And if it is figurative here, it explains the other places where the sun is said to become black, and the stars to withdraw their shining. Amos, ix. 1, 'Smite the lintel that the posts may shake, and cut them in the head, all of them, and I will slay the last of them with the sword,' explains itself, that the lintels and posts it speaks of are men,—the chief men. Luke, iii. 5, 'Every valley shall be exalted, and every mountain and hill shall be made low,'—quoting Isai. xl. 4, directly explains it, by applying it to the preaching of John the Baptist.

It was the error and sin of the Jews to understand God's word literally, as exemplified in the conversation with Nicodemus, and in the 6th chapter of St. John. So it is now. Revelation can only teach heavenly and even earthly things



and disposition so much inclines every one,—the Holy Spirit has thought fit expressly to explain some passages, and interpret them in their figurative sense : some altogether, some in one particular and leading feature, so as to be a key and interpreter to all the rest ; and these to be an example and guide to the understanding and use of all the whole scheme, and style, and method of revelation.

These explanations are frequent in the New Testament ; as when St. John says (vii. 39), ‘ This spake he of the Spirit ; ’ after our Lord had said, ‘ Out of his belly shall flow rivers of living water.’ And when the Lord says Himself, of eating His flesh and drinking His blood, ‘ It is the Spirit that quickeneth, the flesh profiteth nothing ’ (John, vi. 63); and ii. 21, ‘ But he spake of the temple of his body.’ And when it is said in Rev. xix. 8, ‘ The fine linen is the righteousness of saints ; ’ and xvii. 15, ‘ The waters which thou sawest are peoples, and multitudes, and nations, and tongues ; ’ and ver. 6, ‘ Seven horns and seven eyes—which are the seven spirits of God ; ’ and i. 20, ‘ The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches ; ’ and, ix. 4, grass and green things are explained by their opposite, ‘ Those *men* which have not the seal of God in their foreheads ; ’ and ix. 7, ‘ Their faces were as the faces of men,’—of the locusts.

The following, among others, are examples from the Old Testament.

Isai. v. 7, 'The vineyard of the Lord of hosts is the house of Israel;' Ezek. xxxvii. 11, 'These bones are the whole house of Israel;' Isai. xi. 4, 'He will smite the earth with the rod of *his mouth*, and with the *breath of his lips* shall he slay the wicked.' Ezek. xxxiv. 31, 'Ye my flock are men.' Joel, ii. 30, 'I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke,' &c., is expressly applied by St. Peter, at Acts, ii. 16-21, to the pouring out of the Holy Ghost,—'This is that which was spoken of by the prophet Joel.'

Similar to these is Dan. vii. 4, 'The first beast was like a lion and had eagle's wings; and I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it;' and viii. 20, 21, 'The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first

down at noon, and darken the earth in the clear day;' though the metaphor is taken from an actual eclipse.

For the especial plan and method of Scripture is to give an explanation of one particular part of a descriptive prophecy, in order to use it as a key to the figurative meaning of all the rest; or, what is the same thing, to make one part so obviously and necessarily figurative that the rest of the parable is explained and illustrated by it.

Thus, Ps. lxviii. 11, suddenly introduces the expression, 'The Lord gave the word, great was the company of the *preachers*;' which explains all the whole Psalm, which is speaking throughout of wars and conquest,—that this conquest, by the chariots and armies of God, is the conversion of the world by the preaching of the Gospel.

The whole of the prophecy of Rev. ix. 1–11, is explained to be a punishment of heretical Christians, by the direction contained in the 4th verse, that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those *men* which have not the seal of God in their foreheads; and xix. 11–21, which speaks of war, and armies, and blood, and eating the flesh of captains, and mighty men, and horses, and men free and bond, by the one significant expression in the 21st verse, 'Which sword proceedeth out of his mouth.'

The threatening and direful denunciations of Isai. chap. lxiii. especially of ver. 6, 'I will tread down

the people in mine anger, and make them drunk in my fury,'—is at once turned into the mercy of redemption by the succeeding verse,—‘I will mention the lovingkindnesses of the Lord ;’ as those of chap. xlii. 1, of the same judgment of the Gentiles, ‘He shall bring forth judgment to the Gentiles,’ are by the very next succeeding verses, 2, 3, 4, ‘He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench : he shall bring forth ‘judgment unto truth.’ He shall not fail nor be discouraged, till he have ‘set judgment’ in the earth : and the isles (of the Gentiles) shall wait for his law.’

In the description of the temple and ordinances given in the last chapters of Ezekiel, from the 40th chapter to the end, there are three especial keys given, showing the whole to be figurative. The first is in the 40th chapter, where it says, vv. 5–8, ‘The breadth of the building was *one* reed ;

Rev. xxi. 17, 'According to the measure of a man, that is, of the angel.' The next is in chap. xliii. ver. 7, 8, 'And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed.' Here, it was impossible for men, physically, to place their threshold by God's thresholds, and their post by God's posts, and a wall between Him and them. But morally and religiously it is what all men are prone to do; to put man's inventions by God's ordinances; to put worldly motives in place of religious motives; our own honour in place of God's honour; our own idols in place of pure worship. And the passage gives this plain interpretation of the nature of this defilement in these words, 'They have even defiled my holy name by their abominations that they have committed.'

The third key is given in the xlviiith chapter, vv. 1-5, 'Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward; . . . then he led me about the way without unto the utter gate by the way that looketh eastward; and, be-

hold, there ran out waters on the right side. And when the man . . . went forth eastward, he measured a thousand cubits, and . . . the waters were to the ancles. Again he measured a thousand, and the waters were to the knees. Again he measured a thousand, and the waters were to the loins. Afterward he measured a thousand ; and it was a river that could not be passed over.'

This river, flowing out from under the temple gate eastward, down the precipice from the top of Mount Zion to the valley of the brook Cedron, and so increasing in depth, in the distance of four thousand cubits to be an unfordable river, is a thing physically impracticable. It indicates and compels therefore a spiritual interpretation ; which if it is applicable to this one passage—being an essential portion and crowning point of the whole,—must be in like manner explanatory of all the eight chapters.

the destruction of Nineveh: whose glory and beauty were great like that of the Israelites. Or, the expressions, 'of Jacob,' 'of Israel,' are used for 'exceeding beauty:' as the frequent phrase, 'of God,' namely, 'trees of God,' 'mountains of God,' is used for exceeding great trees and mountains.

Ps. lxxviii. 26, 'The fountain of Israel,' seems to be used for the 'inmost heart;' or the clean and devout heart (Ps. lxxiii. 1); as it is translated in the Prayer-book version.

So, Hab. ii. 17, 'The violence of Lebanon shall cover thee:' namely, as it were the wild beasts of that mountain.

Zech. xi. 1-3, 'Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir-tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down. There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.' There Lebanon is put for the temple, which was built with its cedars; and again the cedars and fir-trees of the temple, and the oaks of Bashan, are put for the chiefs, and elders, and princes, in their strength and pride.

So Edom is put for the Gentiles, Isa. lxiii. 1, 'Who is this that cometh from Edom, with dyed garments from Bozrah?' Assyria, for the persecutors of God's people, Isai. xxvii. 13; xxx. 31, 'They shall come which were ready to perish in the

land of Assyria ;' 'Through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod.' Amalek, for the world and the flesh, Exod. xvii. 16, 'The Lord hath sworn that the Lord will have war with Amalek from generation to generation.' Egypt, the bondage of sin, Zech. x. 11, 'The pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.' Moab, the devil, the pride of life, Isai. xxv. 10, 'For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him.'

XXVI.—*Metaphor of Sentences.*

The Hebrew Scriptures use, not only words, but sentences also metaphorically; speaking of and describing the figure as if it were the thing compared to it, without the term of comparison. Not knowing this, subjects seem to be introduced abruptly and out of place, and foreign to the subject. This is

flow out of the rock for them,'—in their redemption from the Egyptian bondage,—so will He do for them when He redeems them again from their captivity among the Gentiles, and from the bondage of sin.

Similar is the Song of Solomon, iii. 7–11, speaking of Christ the Bridegroom, 'Behold his bed, which is Solomon's ; threescore valiant men are about it, of the valiant of Israel. They all hold swords, &c. King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, &c. Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.' But here the construction is easier and more obvious because the term of comparison is used in the previous, the 6th verse.

Another example is at Ps. lxxviii. 9, 'The children of Ephraim, being armed and carrying bows, turned themselves back in the day of battle ;' where the Prayer-book version rightly introduces, 'like as' the children of Ephraim—.

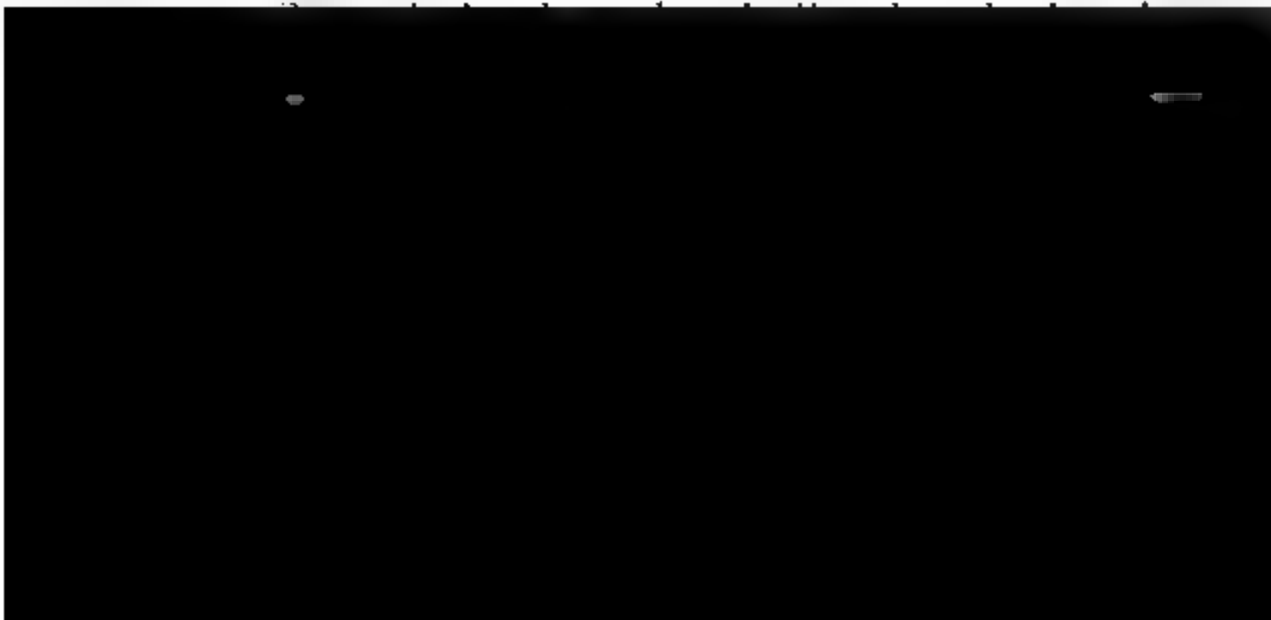
XXVII.—*Technicality condemned.*

It is sought to impose a greater precision and technicality upon the language of Scripture than is in use in other languages. Nothing can be more opposite to the style and method of the Bible, or a

greater impediment to the right understanding of it. It is more free in its use of words and metaphors, and all manner of figures of speech than almost any other; and it is this very latitude which gives it abundant instruments wherewith to conceal and convey its enigmatical, spiritual truths to each and every person, and to all stages of society and intelligence, according to the capacity of each to receive them.

It is necessary, therefore, to labour and illustrate this subject with numerous examples.

There are some who will contend that the same word must always be used in the same sense. They contend, therefore, that the first resurrection and the second resurrection must be of the same nature, whereas the 5th chapter of St. John, ver. 25 and 28, expressly contrasts them one with the other, showing that the first is present, and 'now is,' and is spiritual; the second is the rising out of our graves, and is still 'coming,' and is actual.



lowing are examples in various phases and departments.

Metaphor in doctrine. John, vi. 49, 50, 'Your fathers did eat manna and are dead'—corporeally; 'This is the bread which cometh down from heaven, that a man may eat thereof, and not die'—spiritually.

Rom. vi. 3, 4, 'So many of us as were baptized into Jesus Christ were baptized into his death, therefore we are buried with him by baptism into death; that like as Christ was raised from the dead'—corporeally, 'by the glory of the Father, even so we also should walk in newness of life'—spiritual life.

Matt. x. 39, 'He that findeth his life'—bodily, 'shall lose it'—spiritually.

John, xiii. 14, 'If I have washed your feet'—corporeally—'ye also ought to wash one another's feet'—morally and socially.

In the following passages also the literal and figurative meanings are used together.

1 Cor. x. 4, 'They drank of that spiritual Rock that followed them, and that Rock was Christ.'

John, i. 5. Light and darkness are used directly for holiness and sin.

John, iii. 8, *πνεῦμα* is used in the two senses of wind and spirit.

Words have two senses in the following instances: Ps. viii. 2, Thou hast 'ordained strength,'—at Matt. xxi. 16, Thou hast 'perfected praise.' Gen. xlvii. 31, Israel bowed himself upon the

'bed's head;'—at Heb. xi. 21, He worshipped upon the 'top of his staff,'—both which are so rendered by the Septuagint.

Similar is the double use of, 'The Virgin shall conceive.' Isa. vii. 14.

Other examples have been given above of the double use and ambiguity of words (Art. 1.) where it was shown that the Scriptures are averse to definition.

XXVIII.—*Different words made synonymous in Translation.*

It is necessary to observe that in our English translation the same word is used, and that constantly, for different Hebrew and Greek words which are not strictly synonymous. This ought to be known and kept in mind, lest too much precision and importance should be attributed to the exact meaning of words without knowledge of

אֶם am, the singular ; אַמִּים ammim, the plural ; אֻמִּים ummim, are all translated 'people,' though the first applies especially to the people of God, and the last to the heathen ; and the English word 'people' is used both for the singular and the plural. The word 'peoples' might be usefully employed to give the true meaning of the latter words.

In Psalm x. three words—עָנִי singular ; עֲנָנִים plural,—the poor in spirit ; הַלֵּלָהּ the unfortunate ; אֲנָשִׁים the common people, the oppressed—are each translated 'the poor.'

The Prayer-Book version adds another דָּ ; in the Bible version, 'The oppressed.'

Εὐλογημένος and μακάριος, 'blessed.' Luke, i. 28, 42, 45, 48.

'Son of man,' Ben-adam, and Ben-enosh.

'Fool,' μωρὸς, Matt. v. 22 : 1 Cor. iii. 18 ; ἄφρων, Luke, xii. 20 ; 1 Cor. xv. 36 ; ἀνόητος, Luke, xxiv. 25 ; ἄσοφος, Eph. v. 15.

And *vice versa*, the same word is differently translated, as אֶרֶץ, γῆ, 'earth' and 'land ;' רוּחַ, πνεῦμα, 'wind' and 'spirit.'

XXIX.—*Translation varied for Euphony.*

The same word is often variously translated, to avoid repetition, and for elegance. This is more frequent in the more poetic Prayer-book version of the Psalms than in the Bible translation.

In the Prayer-book, Psalm cxliv. 8 and 11, has the varied expression, 'wickedness,' and 'iniquity ;' in the Bible version the same word 'falsehood' is used. In the same Psalm, at verse 15, 'happy' and 'blessed,' which translate the same word, are used ; in the Bible version 'happy' is used twice.

Again, in Psalm cxxxvii. vv. 8, 9, 'happy,' twice used in the Bible translation, is in the Prayer-book varied into 'happy' and 'blessed.'

That the authorised translators did not so much regard this idiomatic elegance is seen again at the first verse of the eighth Psalm, where the Prayer-book has, 'O Lord, our Governor;' but though the Hebrew words are different, the authorised version uses the repetition, 'O LORD, our Lord.'

Ps. cxv. 9, 10, Bible version, 'He is their help and their shield,' repeated ; Prayer-book, 'He is their succour and defence,' and 'He is their helper and defender.'

Ps. cxxx. 5, Prayer-book, I 'look,' for the Lord, my soul doth 'wait' for him. Bible version, 'I wait for the Lord, my soul doth wait for him.'

But this elegance is also observed in the authorised translation.

John, iii. 15, 16, *αἰώνιον* is in one verse translated 'everlasting,' in the other 'eternal.'

Matt. xviii. 33, 'Shouldst not thou also have had compassion on thy fellow-servant even as I had pity on thee.' 'Compassion' and 'pity' are the same word in the Greek.

Matt. xx. 20, 'Then came to him the mother of Zebedee's children with her sons.' The Greek for both 'children' and 'sons' is *υἱῶν*.

So Matt. xxv. 32, He shall 'separate' them one from another, as a shepherd 'divideth' his sheep from the goats.

Rom. x. 15, The feet of them that 'preach the gospel' of peace, and 'bring glad tidings' of good things; the word for both is *εὐαγγελιζομένων*.

I Cor. xv. 24, 26, When he shall have 'put down' (*καταργήσῃ*) all rule, &c. The last enemy that shall be 'destroyed' (*καταργεῖται*) is death.

James, ii. 2, 3, Goodly 'apparel,' vile 'raiment,' gay 'clothing,'—'apparel,' 'raiment,' and 'clothing,' are the same Greek word.

2 Pet. ii. 1, 3, 'Destruction' and 'damnation' are in each case *ἀπωλεία*.

Rev. xvii. 6, 7, I 'wondered' (*ἐθαύμασα*) with great 'admiration' (*θαῦμα*),—wherefore didst thou 'marvel' (*ἐθαύμασας*)?

Similar is Heb. i. 1, In 'sundry' times, and in 'divers' manners, *πολυμέρως καὶ πολυτρόπως*.*

* These Dr. Lightfoot calls examples of capricious variation, and says, our translators only perpetuated and did not introduce the *error* (!), which may be often traced to Tyndale's version (*Quarterly Review*, No. 265, July, 1872; Article—'Revised Translation of the Bible'). As if Tyndale were not a giant, compared with our modern critics, in Bible literature. This is an eminent example of the danger of entrusting a translation of the Bible to modern philology and criticism. They would make revelation and religion a matter of grammar and not meaning: of words and not of ideas.

Variety of translation, both in words and phrases, seems to have been sometimes introduced in the Prayer-book version of the Psalms, to render easier the learning by heart, without confusing them one with another. Examples are to be found in comparing Ps. xiv. with Ps. liii., and Ps. lx. with Ps. cviii. The differences are more frequent therefore in the Prayer-book than in the Bible translation, and they are met with especially in the beginning of corresponding passages.

In all these instances there is not a shade of religious difference in the meaning, except it be by the change of use introduced since the translation was made; as in the meaning given to the word 'blessed,' which only means 'happy,'—as at Luke, i. 48.

XXX.—*When Two Reasons, One only expressed.*



That is, therefore 'also,' a second time,—the name Beersheba having been given to it already : Chap. xxi. 31.

So, Jacob is twice named Israel, Gen. xxxii. 28 ; and xxxv. 10. At the second naming, the first and chief reason is not repeated, though understood.

Bethel is named twice, Gen. xxviii. 19 ; xxxv. 15. At the second occasion, the first and principal reason is not given again ; but it is implied, as having been already mentioned.

The same explanation may be given of the naming of Laish 'Dan' (Judges, xviii. 29), for Dan was the name of the place before then (Gen. xiv. 14) ; and 'Jordan,' often before mentioned, took its name from this place, where it had its source, meaning, as it did, the 'river of Dan.'

Acts, xvi. 3, 'For they knew all that his father was a Greek.' The chief reason was, that his mother was a Jewess, which is not mentioned ; but knowing also that his father was a Greek, they were doubtful and jealous with regard to his circumcision.

XXXI.—*Hendiadis.*

Though I endeavour studiously to avoid using technical terms, yet this figure of speech is so well known, and so conveniently expresses in one word what it takes many words, and even sentences, to

describe, that I venture to put it at the head of this article.

Cornelius à Lapeyre thus describes it in his *Canons of Scripture style and usage*, with which he prefaces his *Commentary on the Pentateuch*.

'In Moses and the Scriptures *Hendiadis* is used frequently. By this figure one (idea) is divided into two, whence it is most properly called *ἐν δια δύοιν*; that is, one thing by two, as in Virgil, *Æneid* 1. *Molemque et montes insuper altos imponit*: that is, he piled masses of high mountains; and elsewhere, *aurum frænosque momordit*: that is, he champed the golden bits; and again, *pateris libamus et auro*: that is, with goblets of gold.'

So in Gen. i. 14, 'Let them (the sun and moon) be for signs, and for seasons, and for days, and years;' that is, signs of seasons and days and years.

So also at Col. ii. 8, 'Beware lest any man spoil you through philosophy and vain deceit;' that is, by vain deceit of philosophy, or philosophy

24 ; and xxxii. 20, signify the Apostles, who were at once laborious workers in the Gospel, and illiterate men. The Water and the Spirit in baptism, John, iii. 5, mean spiritual washing and cleansing. Luke, iii. 16, 'with the Holy Ghost and with fire,' is the fiery spirit, the spirit which glows and burns like a fire. There is the same figure at Isai. iv. 4, 'The spirit of burning ;' that is, the burning spirit.

In type,—The designation of the lamb and the kid, and the sheep and the goat, for sacrifice indifferently (Exod. xii. 5 ; Lev. i. 10), signed Christ at once both free from sin, and at the same time sinful, as laden with the sins of all mankind. For further examples of this, see Book ii. 'Idioms,' Article 27, and the Article 'Double Types,' Book v. Title 5.

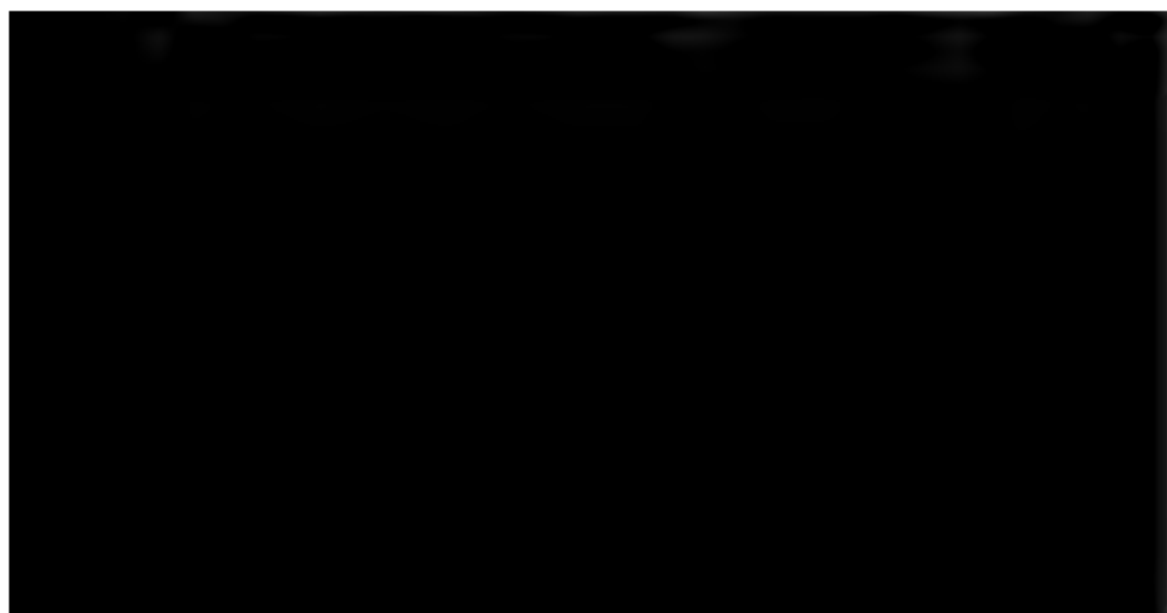
In symbol,—at Rev. v. 5, 6, the Redeemer is first represented by the Lion of the tribe of Judah, and then by a lamb as it were slain, signifying that Christ's lion-like strength was shown and used in His lamb-like obedience unto death. At Rev. iv. 6, 8, the four beasts are first described as being 'full of eyes before and behind,' and then afterwards as being 'full of eyes within.' In Isai. lxvi. 15, it is said, 'The Lord will come with fire and with his chariots,' that is, with his chariots of fire. Hos. ii. 22, 'The earth shall hear the corn, and the wine, and the oil ;' that is, the Gospel, which is nourishing as corn, joyful and elevating

as wine, and gladdening with the anointing of the Holy Spirit.

In parable,—Our Lord describes the kingdom of heaven, Matt. xiii. by the good and bad seed, by the grain of mustard seed, and by leaven ;—the joy over repenting sinners by the lost sheep, the recovered piece of money, and by the return of the prodigal son. Luke, xv.

John, x. 9, 11, ‘I am the door ;’ ‘I am the shepherd ;’ that is, Christ is the leader of the way, which is in and through Himself. Christ is ‘the way, the truth, and the life ;’ that is, He is the true way to life. ‘Ho, every one that thirsteth, come ye to the waters ; buy wine and milk.’ Isai. lv. 1.

Some would distribute these, and say that water is baptism, or the Spirit ; wine, faith ; milk, hope,—as Cornelius à Lapide (fol. 452, col. 2 B.). But they are all one compound description of the Gospel salvation.



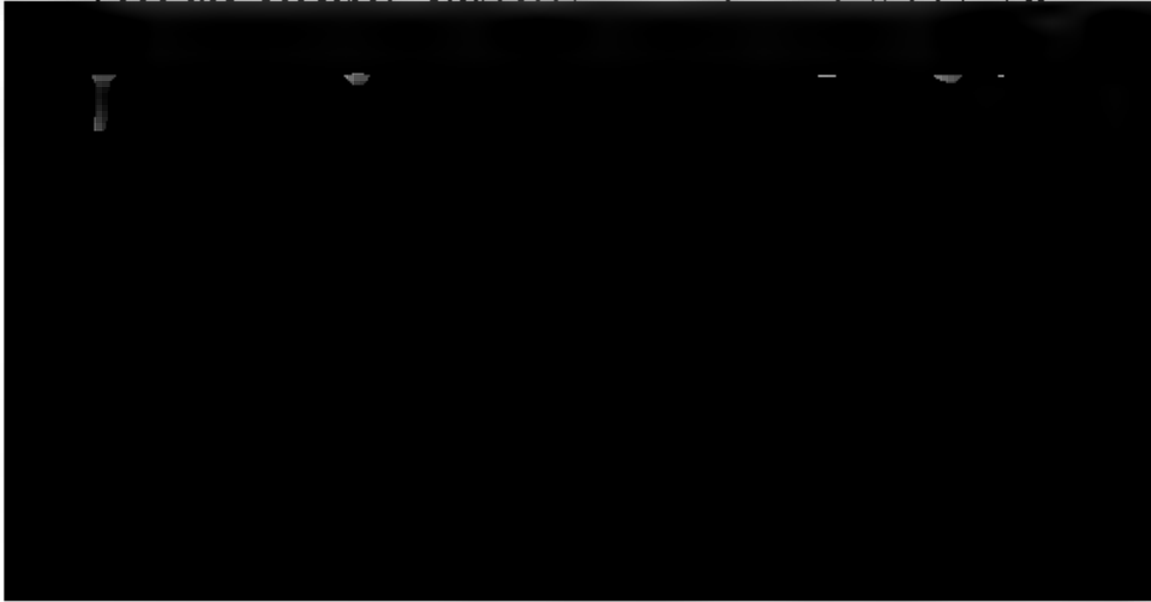
essentially figurative form of language and thought among the Hebrews ; more still from the necessity for parable in the communication of heavenly things to men (John, iii. 12) ; but further also, it would seem, from the intention of the Spirit not to reveal His meaning, except in answer and for reward to a dedication of mind, and soul, and time, and strength, to that which so reasonably demands real self-devotion and service. According to this it is not to be wondered at that devotion of thought, and time, and talents to philosophy and worldly pursuits, should not only lead the mental habit astray from the paths of Biblical study and religious proficiency, but should also not leave sufficient appetite and vigour, and opportunity of exercise for it.

The doctrine of John the Baptist (Luke, iii. 10, 11, 12, 13, 14), at first sight, seems jejune and common-place ; but when well considered, it is found to contain that great doctrine of practical performance of duty, ‘ To do justly and love mercy, and to walk humbly,’ which Micah says (vi. 8) is better than thousands of rams, and ten thousands of oil ; and this is the hidden meaning of Malachi (iv. 4), ‘ Remember the law of Moses ;’ that is, (זְכֹרֶה) keep in mind, think of, meditate, and understand and profit in the full meaning and perfect spirit of it, as is so often enforced by our Lord,—‘ I came to fulfil ;’ ‘ Whosoever shall break one of the least of these commandments ;’ ‘ Except your righteousness ;’ ‘ Whosoever is angry with

his brother ;' 'Whosoever looketh on a woman ;'
'The end of the commandment is charity.'

Paul's salutations seem amiably kind and affectionate, but of little doctrinal application ; but rightly and earnestly considered, they show St. Paul's heart and character to be a great example and realisation of the Christlike spirit, 'Behold my mother and my brethren ; for whosoever doeth the will of my Father which is in heaven, the same is my brother, and sister, and mother.'

The incident, Mark, viii. 23, 26, 'He led him out of the town, and he said to him, Neither go into the town, neither tell it in the town,' seems to be a simple circumstance of precaution ; but when it is meditated (vv. 27-30) that it is introductory to Jesus revealing Himself to His disciples to be the Christ, and *that* in the distant region of Cæsarea Philippi, far away from Jerusalem and Judea, and the haunts of wise and worldly men, then this is seen to be a typical realisation of the doctrine forcibly expressed in 2nd Esdras, x. 54.



said all that they have spoken,' is seen, upon an attentive consideration, to be a sentence not of approbation, but of disapproval and condemnation, and of banishment from direct intercourse and communion with God.

The ordinances in Exod. xx. 23-26, to appearance strangely introduced, are, when closely examined, found to be precepts and cautions against the three great temptations under which Eve fell, and over which our Lord was victorious, namely, the lust of the flesh, the lust of the eyes, and the pride of life—the world, the flesh, and the devil; to be a compendium therefore of the whole law, just given by the ten commandments, in the same chapter. 'Ye shall not make with me gods of silver or gold' is, the making gold and silver our god, as when Eve saw that the tree was 'pleasant to the eyes,'—over which our Lord triumphed when He rejected 'all the kingdoms of the world and the glory of them.' 'An altar of earth shalt thou make to me: thou shalt not lift up thy tool upon it,' is the pride of life, the devil,—to which Eve yielded when she saw that the tree 'was to be desired to make one wise,' with man's art and wisdom, and which our Lord overcame when He refused to indulge pride, by casting Himself down from the pinnacle of the temple. 'Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon;' not even thy feet (always put for the lower and lustful parts of the body) shall be exposed,—is a require-

ment of perfect purity, and control of fleshy appetite, by which Eve was overcome when she saw that the tree 'was good for food,' and which had no power over the Lord Jesus, when, in extreme hunger, He declined to command the stones to be made bread.

The Book of Jonah may be seen by examination to be a typical prophecy of the calling and conversion of the Gentiles; as I have shown at length in my appendix to *The Fourth Seal* or *Homilies on the Gospel of St. John*.

Other examples are, Ps. xviii. 10, 'He rode upon a cherub . . . and walked upon the wings of the wind'—the Spirit: by which the *two* cherubims are expressed; and that the one cherub symbolises the coming of Christ, the other the gift of the Holy Spirit.

Rev. iv. 6, 'In the midst of the throne, and round about the throne, were four beasts' (the cherubim) is seen to be only a varied form of expression, and to mean the same thing as (Exod.



is translated naturally and grammatically 'interpretation,' which does not bring out the meaning of the passage. The true rendering is 'invention,' 'discovery,' which makes the argument intelligible and consistent. Similarly, Phil. ii. 6, οὐχ ἄρπαγμὸν ἡγήσατο. And so Jas. i. 17, πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον, is a quoted hexameter verse, with ἄνωθεν added to it. And the translation is, 'Every gift from above is good and perfect in its object and purpose.' (Erskine, 'Freeness of the Gospel,' p. 239, note).

In these instances the necessary and true meaning is arrived at by devout meditation and study, and then exceptional authorities are found to justify it; but mere grammatical analysis would have established an opposite meaning.

XXXIII.—*Historical Style.*

Articles 4 and 5 have furnished eminent examples of a *masterly order and interweaving of history*, so as to give the proper effect to each passage, and at the same time to make the whole narration clear and intelligible, without prolixity and avoiding repetition, every principal feature being made prominent in its proper place. Eminent instances of this were noticed in the different accounts of St. Paul's conversion; in the varied mention of the conversation of Joseph with his brethren; in the notices of the ages of Noah's sons. The three

different reasons which weighed with Pilate for the delivery of Jesus and the release of Barabbas in the different Gospels, are another remarkable instance. But the interweaving of the Gospel narratives are treated of under another head. (Book vii. Art. 23.)

Further examples are furnished in the history of Balak's policy to persuade Balaam to curse Israel, and its reversal, ending with, 'And Balaam returned to his place,' forming a complete episode ; and then the other transactions with the Moabites and Midianites are narrated in their prominence and entirety with equal effect, but linked together with the former narrative by the mention that Balaam had counselled Balak to entice the Israelites to mingle with the Midianites in the rites of Baal-peor.

Two more notable examples are furnished at the beginning of the Book of Joshua. At Josh. i. 11, he says, 'Prepare you victuals, for in three days ye shall pass over Jordan.' Then he fills up

host,' and gave the commands as to the manner of the passage (chap. iii. 1, 2-13); and then they passed over Jordan, after the end of the three days, by night.

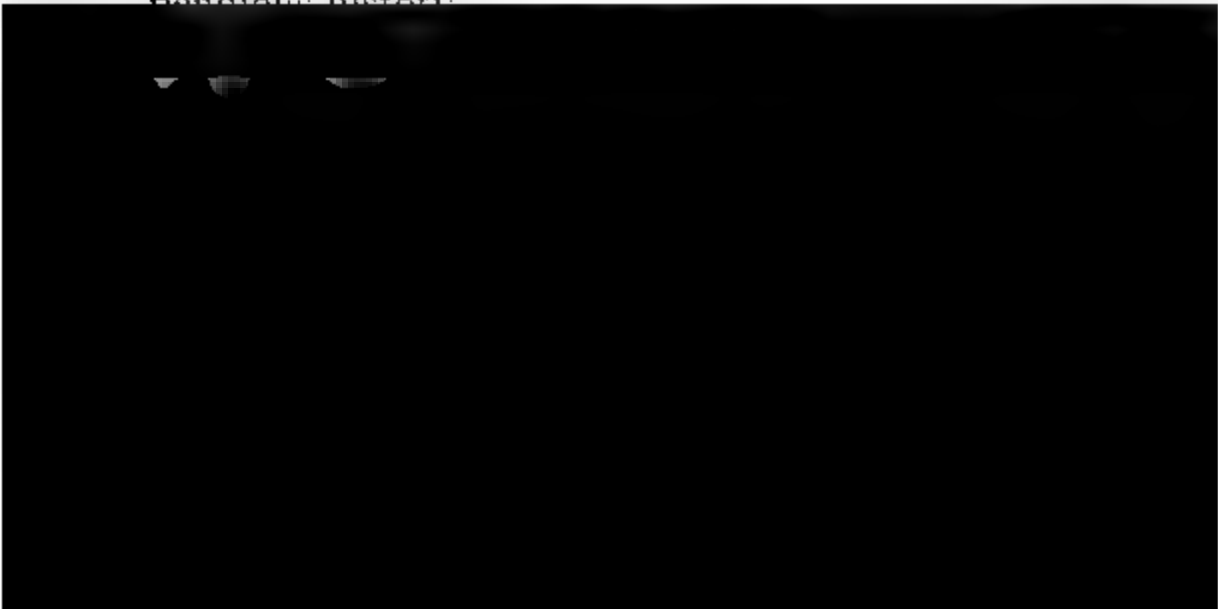
Again, in narrating the taking of the twelve stones from the middle of the bed of Jordan, chap. iii. 12, 13, 'Take you twelve men, one out of every tribe.' Then the passage of the Jordan (vv. 14-17). Then (chap. iv. 1, 2, 3), 'And when all the people were clean passed over Jordan, the Lord spake unto Joshua, saying, Take you twelve men . . . and command them, saying . . . Then Joshua called the twelve men whom he had prepared . . . and said, Pass over before the ark of the Lord your God, into the midst of Jordan, and take you up every man a stone,' thus rehearsing and completing the terms of the command in chap. iii. v. 12, where they would have interrupted the sense, and joining them together with the fulfilment; and so giving to the whole narration its completeness and perfect impression.

It is usual in Scripture, in the purest style of history, to complete the matter in hand, in all its important features, before proceeding to another subject, though some of these particulars may be separated from the rest in the order of time. Thus, Luke, iii. 20, it is added, to finish the complete view of John's career, that Herod shut up John in prison, though our Lord's baptism, which came before, is afterwards narrated; and the mention of this fact is most significant, for it

furnishes an introduction and key to many of our Lord's acts. For Herod's treatment of John caused the Lord to flee into Galilee—Mark, i. 14; and as they persecuted and put John to death, so should 'also the Son of Man suffer of them.' Matt. xvii. 12.

The episodical history of Balaam's blessing, and not cursing, Israel, is portrayed in all its causes and workings, and wound up in its final results at Num. xxiv. 25, 'And Balaam returned to his place.' Any allusion to his after-acts there would have alloyed the teaching of the transaction. His after-thought and deeper reprobation and its punishment, are made the subject of another chapter of history, which is complete in itself.

So Esau's history is completed, Gen. xxxvi. 43. Then Jacob's history is taken up, and continued without interruption and confusion. The Scriptures present the most perfect model of compendious history.



Gen. iv. 1-24, Cain's posterity are rehearsed ; afterwards, Gen. iv. 25, and chap. v., Seth's.

Gen. x. 2-5, Japheth's genealogy is given ; Gen. x. 6-20, Ham's posterity ; afterwards Shem's, Gen. x. 21-32 ; so also at 1 Chron. i. 5, 8, 17.

Gen. xxv. 12-18, Ishmael's family is named ; then (ver. 19-34) Isaac's ; and then Isaac's history is continued in the succeeding chapters.

Esau's history is related in Gen. xxxvi. Then Jacob's family is introduced, chap. xxxvii., and continued in the following chapters.

In like manner, at Acts, xiii. 1, Saul is mentioned last ; after Barnabas, Simon called Niger, Lucius of Cyrene, and Manahen.

XXXV.—*Genealogical Method.*

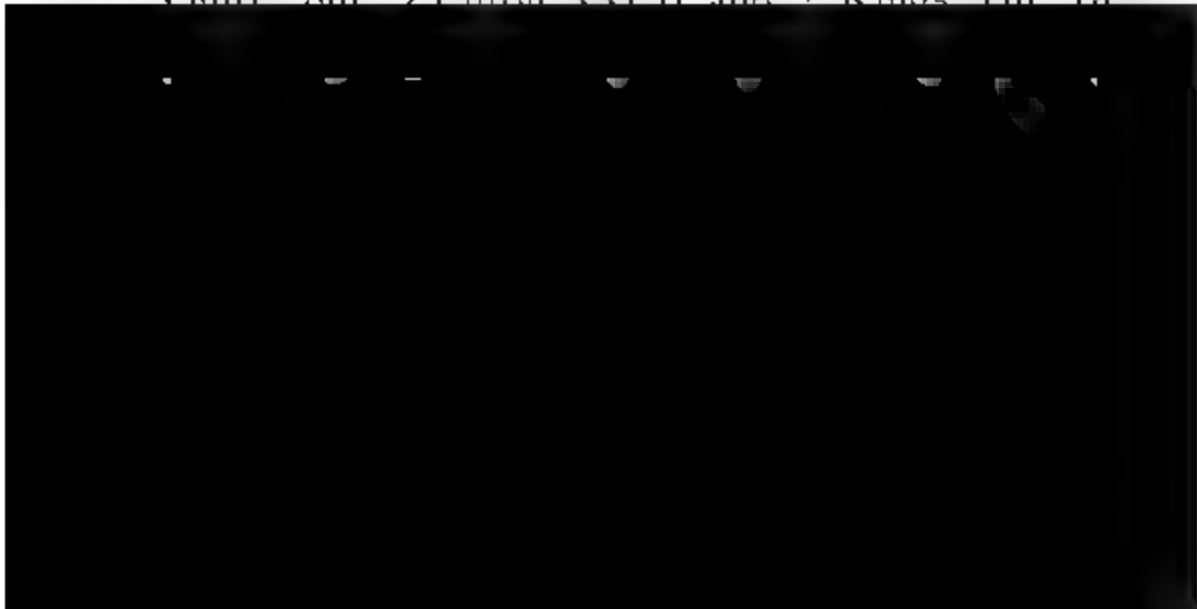
The genealogical method of the Hebrews was peculiar, and different from our use.

The genealogies of all nations must depend upon the laws and institutions of each people, and especially upon the law of succession and inheritance. Thus the law of adoption is as well understood and recognised as the law of heirship by birth throughout the East. Hence Darius is conjectured to have been the son of Ahasuerus by adoption, but of Hystaspes by birth ; and so was called respectively Darius the son of Hystaspes in Persia, and Darius the son of Ahasuerus as a

Median, and the heir of Ahasuerus the Median, who adopted him.—Dan. ix. i.

So among the Hebrews, if a man married his brother's widow, his first child was called the deceased brother's son.

The Hebrews also were particular and accurate in their genealogies only according to the purpose in hand, which was in general only the certainty of the tribe and the family. The particular parentage would be chiefly important when the title to property was in question. In general it was only necessary to establish a descent from some well-known personage in a family. Therefore 'brother' is put for nephew. Jacob tells Rachel that he is her father's brother (Gen. xxix. 12). 2 Kings, xxiv. 15, 17, Zedekiah was Jehoiachin's father's brother; but, 2 Chron. xxxvi. 10, he is called Jehoiachin's brother. Daughter is put for granddaughter.—2 Chron. xxii. 2, and 2 Kings, viii. 26, Ahaziah is said to be the son of Athaliah, the daughter of Omri, but 2 Chron. xxi. 6 and 2 Kings, viii. 18



Kings, xxiv. 17, and is called Zedekiah, Jehoiachin's brother, in 2 Chron. xxxvi. 10.

This is also an example of the manner in which in genealogies a man was called by different names. So this Jehoiakin is called Shallum, Jer. xxii. 11 ; and Jehoahaz, 2 Kings, xxiii. 30, is called Johanan, 1 Chron. iii. 15 ; and Eliakim, 2 Kings, xxiii. 34, has his name changed to Jehoiakin ; and Jehoiachin, 2 Kings, xxiv. 6, is called Jeconiah, 1 Chron. iii. 16, and Coniah, Jer. xxii. 24 ; and Jethro, Moses' father-in-law, Exod. iii. 1 ; xviii. 1, 2, 3, is called Reuel, Exod. ii. 18, and Raguel, Num. x. 29.

At 1 Chron. ii. 6, 7, Zabdi is omitted, and Achar is said to be the son of Carmi, the son of Zerah ; but at Josh. vii. 18, Achan is recorded to have been the son of Carmi, the son of Zabdi, the son of Zerah. And these verses are an example of another peculiarity in recording genealogies, namely, that the repetition of a name is avoided, and it is put once for twice when a line is to be continued. Thus, Zerah's sons are said there to be Zimri, Ethan, Heman, Calcol, and Dara—five of them in all. And the sons of Carmi are said to be Achar. By which it is meant to be said that Carmi was also the son of Zerah, in addition to the other five,—as it is related, Josh. vii. 18, Achan was the son of Carmi, who was the son of Zabdi, who was the son of Zerah.

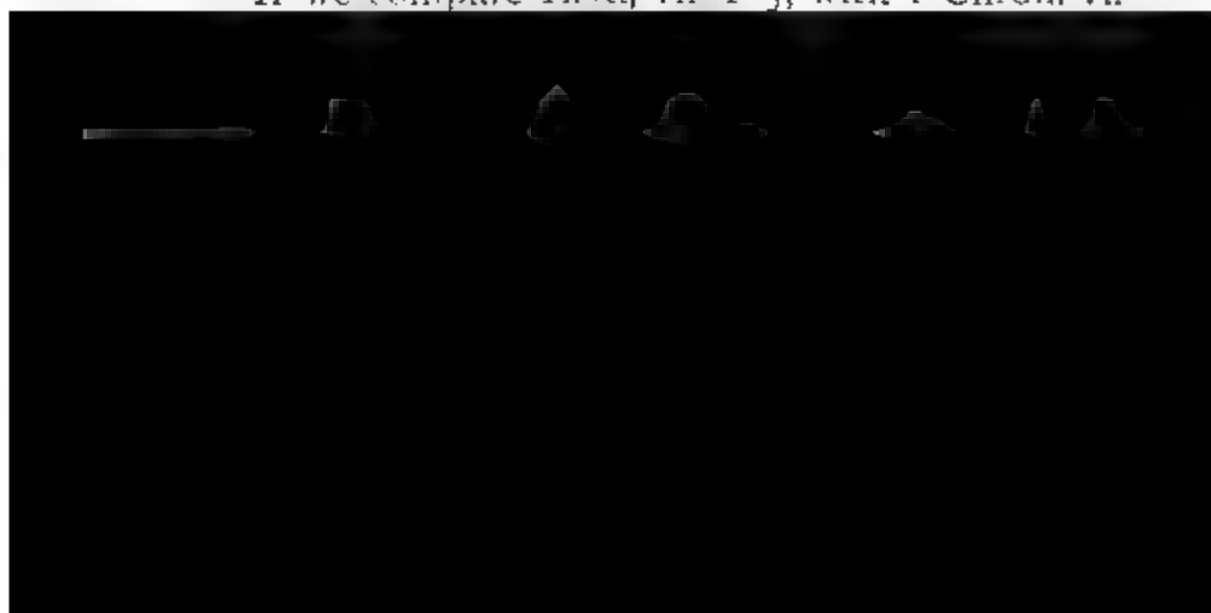
So Matt. i. 12, Jechonias (Jehoiakin) is mentioned to have been the son of Jech

{Jehoiakim) named in the 11th verse; it is only implied. See 1 Chron. iii. 16, 17.

In Matt. i. 12; Ezra, iii. 2; Neh. xii. 1; Hag. i. 1, 12, Zorobabel is said to be the son of Salathiel; but in 1 Chron. iii. 19, he is shown to be the son of Pedaiah. And he is called Sheshbazzar, Ezra, i. 8, and v. 14; and Berechiah, Neh. vi. 18, compared with 1 Chron. iii. 39. So Laban is called the son of Nahor, Gen. xxix. 5, as being the son of Bethuel, who was in fact the son of Nahor.—Gen. xxiv. 47.

The exact course of descent also is not everywhere strictly maintained, when the object is only to join men to particular tribes or families. So Gen. xlv. 21, it is said, 'The sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, Huppim, and Ard.' But in the Septuagint, Gera, Naaman, &c. to Huppim, are explained to be sons of Belah, and Ard to be the son of Gera.

'If we compare Ezra, vii. 1-5, with 1 Chron. vi.



The conclusion from all these instances is, that the reckoning of genealogies being so unlike our own, we ought not to question their truth because we do not understand them, especially as they were recognised, and not called in question by nearly contemporary objectors. But this is a matter of criticism; and this is not our proper subject.

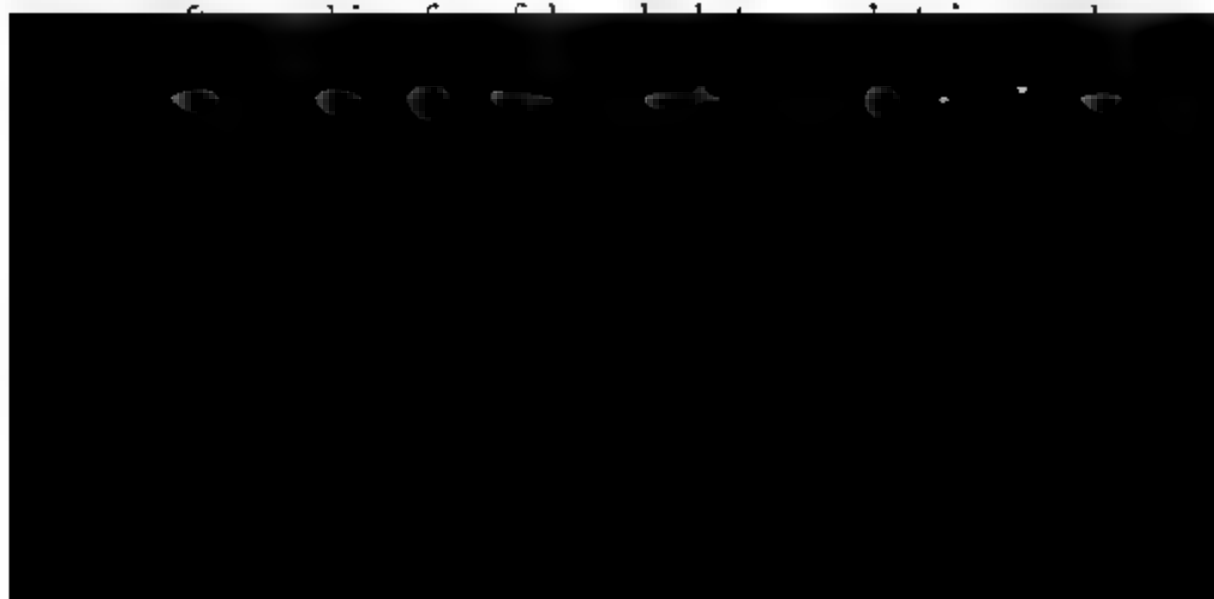
In the matter of interpretation, it ought to impel us, where the subject is of importance, to a careful and diligent examination of what is intended to be expressed, and to a submissive acceptance of the use which is made of genealogical records. But in general genealogies are not now important subjects of inquiry and interpretation, or matters of useful religious application.

BOOK II.

IDIOMS.

I.—*The Hebrew highly Idiomatic.*

THE Hebrew is a highly idiomatic, as well as figurative language. Without a thorough appreciation of this peculiarity, it is impossible to recognise, nay, even to search for the meaning of the Scriptures in multitudes of passages. The literal, verbal, and grammatical rendering which scholarship professes and aims at, is calculated to lead astray from the spirit of the Hebrew writings ;



Hebrew idioms when writing in Greek. So they render the verse, 'Now the first covenant also had ordinances of worship, and its holy place in this world,' which ought to be, 'Then verily the first covenant had indeed (worldly) ordinances of divine service, and a worldly sanctuary;' which makes the statement simple, and supports the argument. So Alford, from being ignorant of the same idiom, translates John, vi. 35, 'Jesus said, he that cometh to me shall *not* hunger, and he that believeth in me shall never thirst;' not perceiving that *πῶποτε* (ever) should be borrowed back from the second clause into the first; as in our authorised version.

The old translators understood the Hebrew idioms better than the moderns, who have grown more and more literal and technical, and in so far less fitted to make a translation than in James the First's reign, as is instanced in the last examples; and the knowledge and free use of the Hebrew idioms is abundantly exemplified in the earlier translations of the Old and New Testaments. One remarkable place is Ps. lxviii. 26, which in the earlier Prayer-book translation is rendered 'from the ground of the heart;' in the later Bible translation it is, 'from the fountain of Israel.' The first is highly significant, the second is unmeaning.

Scholastic literalists would exclude even the common idioms which enter into all languages, and deprive an essentially figurative and idiomatic Oriental tongue even of the freedom which belongs to the more stiff and formal European languages.

In consequence, I shall be obliged in this treatise to give a place and contend for idioms which are universal, and may seem to be too well known to deserve mentioning. Such people call themselves grammarians; forgetting that one of the first requisites of the grammar of a language is a recognition of its idioms.

The following examples of Hebrew idiomatic forms are noticed in the *Evangelists and the Mishna*, by the Rev. T. Robinson, 1859.

'Do not make the crown as a hatchet to dig with,' means, 'Do not assume the title of Rabbi as a means of obtaining a living,' pp. 129, 295. 'To go in and out,' means, 'To attend fully upon instruction,' p. 190. 'Fathers of work,' meant 'Occupations, or trades,' p. 289. 'A great tree,' meant 'A doctor,' p. 295 *n*. 'Yesterday and the third day,' is well translated in our version, 'heretofore.' It is worthy of inquiry whether 'the third day,' John, ii. 1, does not mean 'another day soon after,' if not a particular day so called.

Psalm xl. 6, and Heb. x. 5, 'Mine ear hast thou opened,' and 'a body hast thou prepared me,' mean, Thou hast appointed me to be a willing and obedient sacrifice. 'I lift up my hand,' is 'I swear.' To 'cut' a covenant, is to enter into a covenant. 'Fill the hand,' is translated 'consecrate,' Exod. xxix. 9; 'The hand upon the throne of the Lord,' is, 'The Lord hath sworn,' Exod. xvii. 16. 'From mouth to mouth,' is, 'from one end to another,' 2 Kings, xxi. 16, margin. 'Every one that is perfect shall be as his master,' Luke, vi. 40, is rendered in the margin, 'Shall be perfected as his master.' 'Thou shalt not seethe a kid in his mother's milk' (repeated three times, Exod. xxiii. 19; xxxiv. 26, and Deut. xiv. 21, and the last time in a new relation and connexion), has evidently the proverbial meaning, 'Be liberal and tender-hearted in your offerings and almsgivings;' and answers in the Mosaic law to the Christian virtue of charity.

'The horn of the son of oil,' Isaï. v. 1, margin, is translated, 'a very fruitful hill.'

'Lifted up the heads of the butler and baker,' Gen. xl. 20, means, called to mind, or called over their names (reckoned: marg.).

'They took of their victuals,' Josh. ix. 14, means, 'they were taken in' by their victuals.

Thine enemies shall be 'found liars' unto thee, Deut. xxxiii. 29; the strange children shall 'dissemble' with thee, Ps. xviii. 44 (Prayer-book version), mean, shall 'be conquered,' and 'submit,' as the latter sentence is rendered in the Bible version.

'He shall dwell in the presence of all his brethren,' Gen. xvi. 12, is, he shall never be at peace with them.

'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground,' Exod. iii. 5, and Josh. v. 15, is evidently an idiomatic expression for and declaration, 'Thou art in the presence of God'—'I am God.'

'Return, come,' Isai. xxi. 12, means, 'inquire diligently,' Pusey on *Daniel*, p. 246. It seems necessary that the expression, 'He that receiveth whomsoever I send receiveth me,' John, xiii. 20, should be merely idiomatic for 'Whosoever receiveth my message and teaching is true to me;' any suggestion of a messenger or preacher would divert the mind from the proper subject in hand.

It is evident that if idioms are translated literally and grammatically, they must be misunderstood.

Half the heresies and schisms have arisen from

misunderstanding idioms, and I will give some that

fell into this practice in the construction of their sentences.

It is difficult to illustrate this without anticipating the idiomatic forms which it is my purpose to point out; and which will themselves require illustration and proof; but I will endeavour to exemplify the above proposition by idioms which are well known and admitted, and do not require proof. The fuller exemplification will be given when the additional idioms which I propose to exhibit are supported by instances.

At John, xviii. 24, our translators have rightly rendered ἀπέστειλεν '*had* sent;' according to the Hebrew idiom, which did not distinguish the preterpluperfect from the perfect: of which an example occurs at Gen. xii. 1, 'The Lord *had* said unto Abraham.' So Josh. ii. 1, 'Joshua *had* sent' (margin).

John, v. 22, 'For the Father judgeth no man,' contains two Hebrew forms. Γὰρ (for) is put for the Hebrew ו (vau), 'So also,' 'and;' and κρίνει is put for κατακρίνει, 'condemns;' the Hebrew simple and compound verbs being commonly undistinguished. It will be seen at once how this makes the meaning more clear.

So at Acts, xiii. 27, κρίναντες is for κατακρίναντες. The same at John, iii. 27. 1 Cor. xi. 31. Heb. xiii. 4.

At John, xix. 36, γὰρ (for) is used as would be ו (vau) 'and,' 'now;' and so in other instances.

Luke, vii. 35, καὶ is rightly translated 'but,' for similar reason.

Acts, iii. 16, ἐπὶ is rightly rendered 'through,' Hebraistically, as Cornelius à Lapide observes; and he shows that there are three Hebraisms in this verse. He might have added a fourth, for in 'the faith which is by (διὰ) him,' διὰ means 'in;' probably the writer having in his mind the Hebrew מִן (*min*), a preposition in most frequent use, and having among its various meanings, 'by,' 'through,' 'about,' 'concerning.'

Eph. iv. 13, in ἡλικίας τοῦ πληρώματος, the Hebrew adjectival genitive is used; and the meaning is, the full stature of Christ. This form is most frequent: as Rom. i. 4, Spirit of holiness—the Holy Spirit; Eph. iii. 9, fellowship of the mystery—the mysterious fellowship; Heb. ix. 5, cherubim of glory—the glorious cherubim; 2 Thess. i. 7, 'the angels of his power,' translated rightly, 'his mighty angels.' These are similar to Gen. xlii. 19, 'the house of your prison;' Ps. cxix. 160, 'the judgments of thy righteousness' (Prayer-book version, rightly translated, 'Thy righteous judg-

Hebrew עַל or בְּ (about, concerning), says Cornelius à Lapide, who observes that these particles are frequently employed to give the force of the genitive case.

He also notices that in ἐν τῇ , at Heb. ix. 4, ἐν is used for בְּ 'about;' so that the proper translation is, 'about' which was the golden pot of manna; as was the real fact.

In Hebrew, the participle is put for the indicative mood. And agreeably to this idiom, Rom. vii. 13, ought to be translated sin 'worked' death in me. So, 2 Cor. xii. 4, the participle ἐξὸν , is used for the indicative, 'it is lawful.' By this rule, Rom. vi. 6, might be translated, 'We know this, that our old man is crucified with him.' Our translators give effect to this idiom in some places; and Cornelius à Lapide constantly notices its use in St. Paul's epistles; and so also does Macknight, on Mark, xiii. 32.

Through this idiom the proper sense of Hebr. vii. 12, is, 'Accordingly the priesthood *has been* changed, and being changed, of necessity there is a change also of the law.' This construction is evident from vv. 13-17, in which the first clause of the sentence is proved; the second part being illustrated by vv. 17, 18.

Of Hebr. v. 1, the proper force is, 'For every high-priest (is) taken from among men, and ordained,' &c.

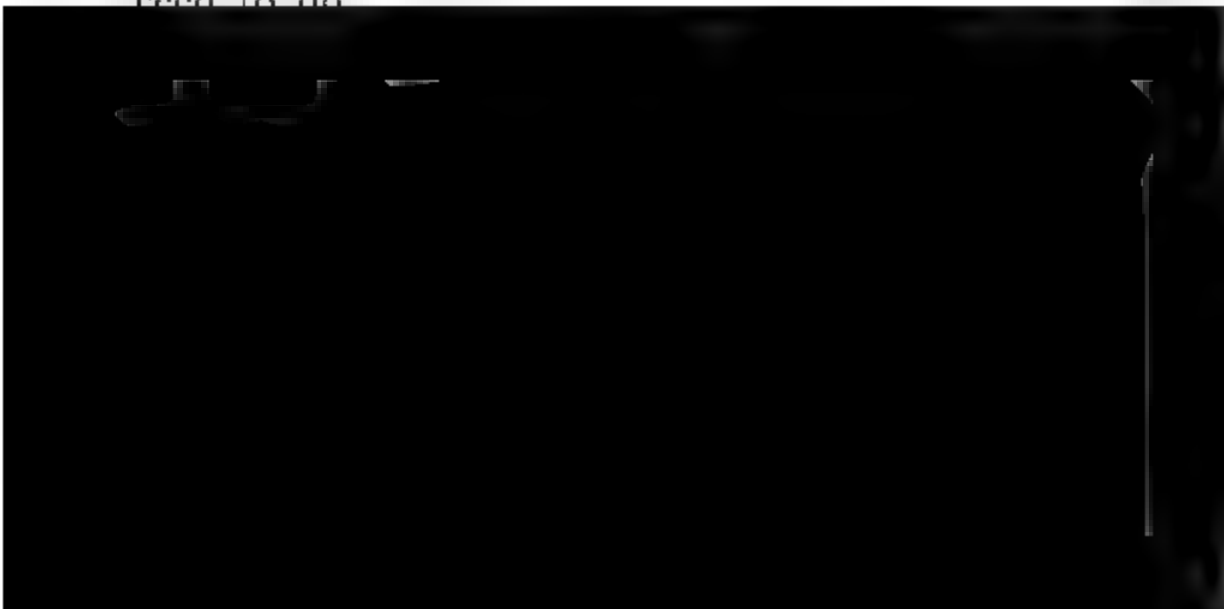
The Hebrew having no present tense, and only one past tense, the past is occasionally used both

for the present and the imperfect. In accordance with this, at Rom. viii. 30, the past tense should be changed into the present, and the rendering ought to be, Whom he hath predestinated them he also 'calleth;' and whom he 'calleth' them he also 'justifieth;' and whom he 'justifieth' them he also 'glorifieth.'

Recognizing this idiom of the indefiniteness of tenses as borrowed into the Greek, both Luther and Schleusner render Acts, iii. 19, 20, in the past tense, and translate it, 'Now that the time of refreshing *hath* come,—and he *hath* sent Jesus Christ,' which very much alters the reasoning.

At Luke, xx. 19, *καὶ* ought to have been translated 'but;' agreeably to the ambiguity of *καὶ* ('and,' and 'but') in the Hebrew. At Luke, xxiv. 44, 'words' has the meaning of 'things,' as in the Hebrew.

Other examples will occur, when illustrating the various particular idioms; which we now proceed to do.



the next clause, that the 'heathen' may know, &c. Psalm xxxiv. 5, 'They had an eye unto him and were lightened;' 'they' are the 'poor' mentioned in the succeeding verse. Ps. lxxxvii. 4. 'there' means 'in Zion;' 'in Zion' being the antecedent mentioned in the next verse. This removes the difficulty of the passage. Ps. xlvi. 4, 'The rivers of the flood thereof;' 'thereof' is the relative of 'the holy place' of the most highest; the allusion being to the waters of Shiloah, Isai. viii. 6, which flowed out from 'under the temple. 1 Sam. xxviii. 17, The Lord hath done to 'him,' means done to 'David,' who is named at the end of the verse, and never before. Exod. iv. 24, The Lord sought to kill 'him,' means, to kill Zipporah's 'son,' first mentioned in verse 25. Deut. xxxiii. 2, 3, 'The Lord rose up from Mount Seir unto *them*; from his right hand went a fiery law for *them*.'—Here the relative 'them' refers to 'the people' and 'his saints,' mentioned in the next verse; 'Yea, he loved the people; all his saints are in thy hand.'

In the same ver. 3, it is a question whether according to this idiom, 'thy' is not the relative to 'Moses,' named in ver. 4. The change of person would be agreeable to another idiom, which will be presently mentioned (Art. 8).

Finding some persons unconvinced by the above examples, I will add many more; and also some applications of this rule to the interpretation of doubtful passages.

Psalm vii. 3, If I have done 'this;' if there be

'iniquity' in my hands. Ps. xx. 5, We will rejoice in 'thy' salvation, and triumph in the name of 'our God.' Ps. lxxxvii. 1, 'His' foundation is in the holy mountains; 'the Lord' loveth the gates of 'Zion.' Here the antecedent of 'his' is either 'the Lord,' or 'Zion.' Prov. iii. 21, My son, let 'them' not depart from thine eyes: keep 'wisdom and discretion.' Isai. lvi. 2, Blessed is the man that doeth 'this,' and the Son of Man that layeth hold of 'it;' that keepeth 'the sabbath' from polluting it, and keepeth his hand from doing 'any evil' (for the laws of the two tables.)

Isai. xiii. 2, 3, Exalt the voice unto 'them,' shake the hand, that 'they' may go into the gates of the nobles; I have commanded 'my sanctified ones,' I have also called 'my mighty ones' for mine anger. Isai. xxviii. 7, 'They' also have erred through wine, and through strong drink are out of the way; 'the priest and the prophet' have erred through strong drink.

Ier. xxxiii. 2, 4, Thus saith the Lord, the maker

‘thither ;’ in the visions of God brought he me into ‘the land of Israel.’

Application.

Num. xxv. 4, 5, Take the heads (rulers) of the people and hang ‘them’ up ; and Moses said unto the judges of Israel, Slay ye every one his ‘men that were joined unto Baal-peor.’

Zech. i. 8, 10, 11, ‘He’ (ver. 8) is not the man upon the horse,—who was the leader of the riders upon the red, speckled, and white horses ; but ‘He’ is explained, vv. 10, 11, to be ‘the angel of the Lord.’

Zech. xiv. 10, 11, ‘It shall be lifted up and inhabited in her place,’ is not ‘the land,’ mentioned before in the same verse, but ‘Jerusalem,’ named in the succeeding verse.

Luke, xviii. 7, ‘Though he bear long with them ;’ ‘them’ are not ‘the elect,’ mentioned just before, but their adversaries, as is evident by a comparison with Ecclesiasticus, xxxii. 18 (Septuagint) (xxxv. 18, English version), of which it is a quotation.

In other cases the antecedent is altogether understood, as—

Isai. xxv. 12, ‘The fortress of the high fort of thy (Satan’s) walls shall he bring down, lay low, &c.’

Isai. xxvii. 2, ‘Sing ye unto her, a vineyard of red wine.’

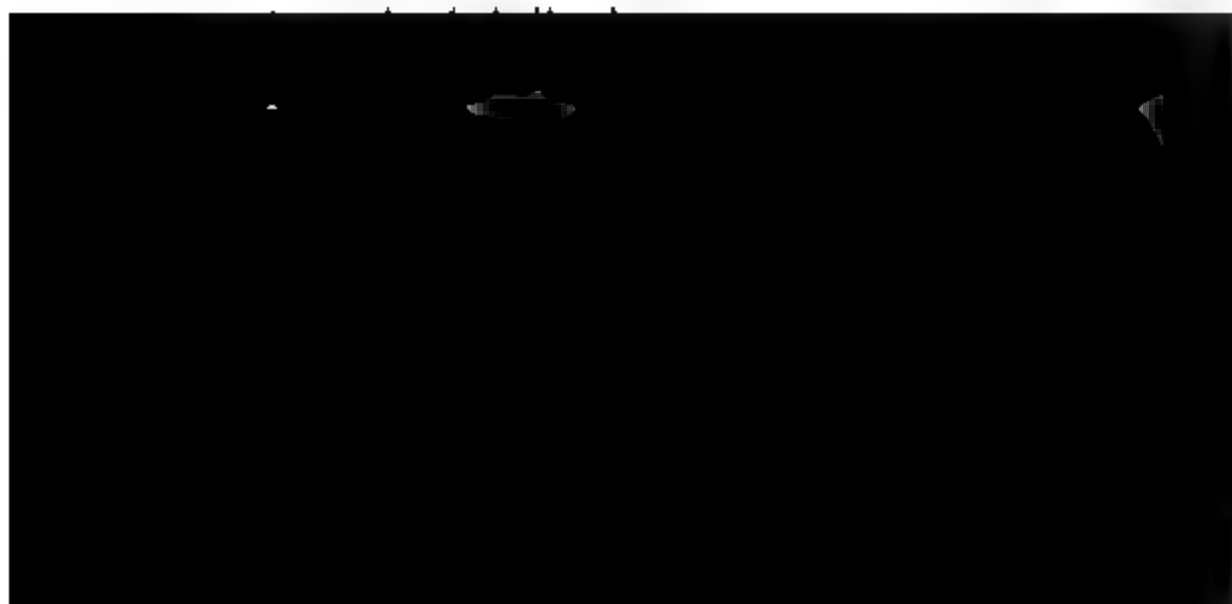
Isai. xxxiv. 16, 17, and xxxv. 1, 'These,' 'they,' 'them.'

IV.—*Adjective borrowed from the succeeding clause.*

By a similar and corresponding idiom an adjective, or adjectival substantive, in the second clause, is commonly borrowed into the preceding clause. This makes clear the meaning of many passages.

Psalm xii. 7, 'Thou shalt keep them, O Lord, thou shalt preserve them from this (wicked) generation for ever,'—the word, 'wicked' being borrowed from the succeeding verse (8), 'The wicked walk on every side.' Genebrardus notices this, and gives the same explanation.*

Psalm lix. 7, 'Behold they speak (or belch out) with their mouth,' means, they utter 'swords,' the word being taken from the next clause, 'and



the next expression, 'Evil shall hunt the wicked person to overthrow him;' and accordingly the Bible version has translated it, 'Let not an evil speaker be established.'

In a similar manner, at Ps. xxxii. 5, (I said) 'I will acknowledge my sin unto thee,' is to be supplied from the verse which follows, '*I said* I will confess my sins unto the Lord.'

Ps. xxxiv. 4, 5, 'The poor man,' is borrowed back from the 5th into the 4th verse. The meaning will thus be, 'They (the poor) looked unto him and were lightened, and their faces were not ashamed;' the 5th verse being, 'This *poor* man cried, and the Lord heard him.' In the Prayer-book version, 'Lo, the poor crieth, and the Lord heareth him.'

Ps. xii. 7, requires to be supplemented, 'Thou shalt keep them, O Lord, thou shalt preserve them from this (wicked) generation for ever:' the next verse being, 'The *wicked* walk on every side.'

Ps. xxxvii. 7, when fully rendered, is, 'Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his (wicked) way, because of the man who bringeth *wicked* devices to pass.'

Ps. ii. 10, should be, 'Be wise now therefore, O ye kings (of the earth): be learned ye that are judges *of the earth*.'—See verse 2 of the Psalm.

Ps. ix. 19, appears properly to be, 'Up, Lord, let not (the heathen) man have the upper hand:

let *the heathen* (man) be judged in thy sight,' the words being interchangeably borrowed between the first and second clauses: of which other examples will be given.

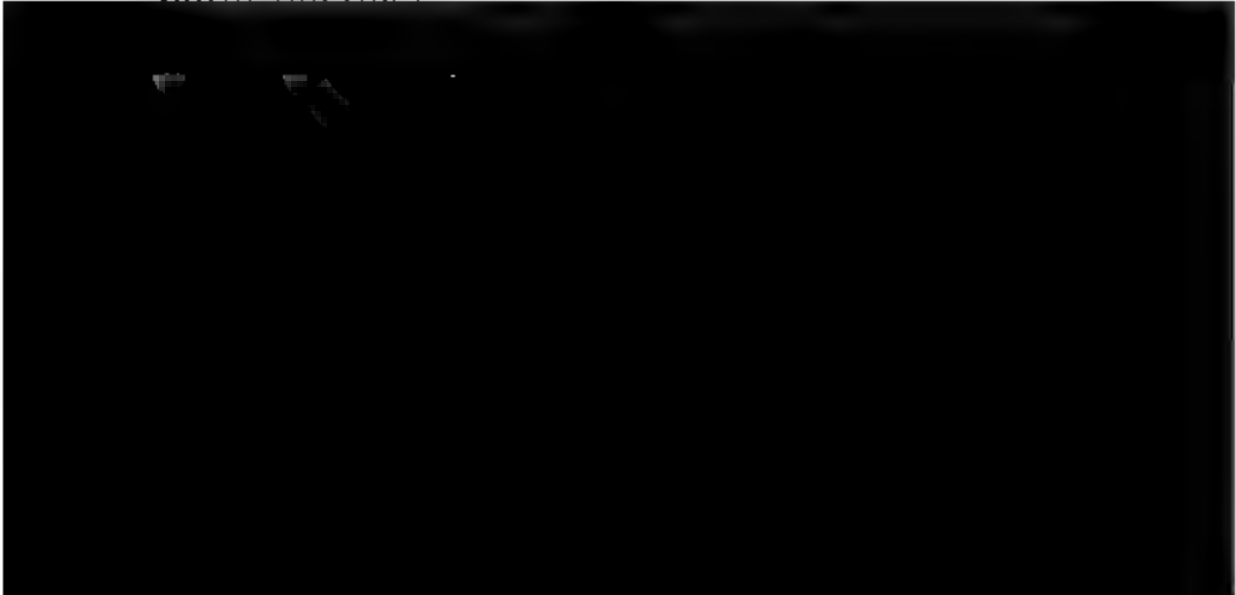
Ps. lxxxvii. 4, 5, 'Lo, there (in Zion) was he born, namely, *in Zion*, of which it shall be reported that he was born in her.'

And Ps. xlv. 4 (Prayer-book version), 'The rivers of the flood *thereof*,'—viz. of the holy place of the most highest, after mentioned.

The Bible version, not recognising this idiom, has 'whereof;' but there is no antecedent.

Though many of the above passages in the Psalms may be strained to another explanation, yet the following from other parts of the Scriptures cannot easily be so.

Isai. xl. 4, 'The crooked (places) shall be made straight, and the rough "places" plain.' And again, ver. 16, 'Lebanon is not sufficient to burn (in a burnt-offering), nor the beasts thereof "for a burnt offering."'



being borrowed back from the second clause ; and the same at ver. 4, 'The prophets (that deceive), (the lying prophets) shall be ashamed,' from the following clause, 'Neither shall they wear a rough garment *to deceive*' (to lie, margin).

Gen. xxxi. 25, is, 'Jacob pitched his tent in the mount (Gilead) : and Laban (also) and his brethren pitched in the mount of Gilead.'

Isai. xi. 7, 'The cow and the bear shall feed (together) : their young ones shall lie down together.'

Gen. ii. 9, seems to be 'And out of the ground made the Lord God to grow' (there, in the garden) : 'the garden' being taken from both the preceding and the succeeding clauses : ver. 8, 'And the Lord God planted a garden : ' ver. 9, 'The tree of life also in the midst of the garden.'

Exod. xii. 43, 'Uncircumcised' must be borrowed from the next verse, 44. The verses will then run, 'This is the ordinance of the Lord's passover : there shall no (uncircumcised) stranger eat thereof ; but every man's servant (though a stranger) when thou hast circumcised him, then shall he eat thereof.'—See vv. 48, 49.

Dan. xii. 2, instead of 'some to shame and everlasting contempt,' is, 'some to everlasting shame and contempt.'

Examples of the use of this idiom in the New Testament are,—


At John, vi. 35, *πῶποτε* is borrowed back from the second clause, and our translators have rightly

rendered it, 'He that cometh to me shall never hunger;' but Alford, not seeing this, has thought to improve it to, 'He that cometh unto me shall "not" hunger, and he that believeth on me shall never thirst.'

Heb. viii. 2, 'A minister of the sanctuary, and of the true tabernacle,' ought to be, 'A minister of the true sanctuary and tabernacle.'

Heb. ix. 1, ought to be, 'Then verily the first covenant had also (worldly) ordinances of divine service, and a worldly sanctuary.' Conybeare and Howson, not knowing this idiom, have corrected this into a still less intelligible sentence than that in our authorised version.

An application of this idiom shows that Ezekiel's cherubim had six wings, as had the seraphim (Isai. vi. 2), and the living creatures (Rev. iv. 8); for at Ezek. i. 11, 'two' is to be supplied to the first-mentioned wings, from the two succeeding clauses; and the description will run, 'And (two of) their wings were stretched upward: two wings of



when he translated the controverted passage, 'There are Three that bear record in heaven,' &c.—'These three *agree* in one'—borrowing the qualification, 'agree in one,' from the next clause (1 John, v. 7, 8).

Other examples are, Ps. xlviii. 7, 8, 'Like as;' Ps. lxxxviii. 9, 'Daily;' Ps. xc. 8, 'Secret;' Jer. xiv. 9, 'mighty;' Rom. v. 16, 'Offence.' The whole meaning of this last, when all the ellipses are supplied, is, 'For the judgment was by one offence of one man to condemnation, but the free gift is in respect of many offences of many men unto justification.'

V.—*Adjective carried into the succeeding clauses.*

For it is still more obvious that the opposite rule holds, and that an adjunct in the first clause is very frequently carried into the next clause, which is an idiom entering more or less freely into all languages.

Ps. lxxvii. 3, is (Prayer-book version), 'When I am in heaviness I will think upon God; when my heart is vexed, I will complain' (to him).

At Deut. xxxiii. 6, 'Not' is carried on to the second clause: 'Let Reuben live and not die, and let (not) his men be few.' And so it is rendered by the translators in our version.

This idiom is adopted at, and explains Hebr. xii. 18, which ought to be translated, For we are 'not' come unto the mount which might (not) be touched.—See ver. 22. This is necessary to make the passage intelligible.

Other examples of the introduction of the same idiom into the New Testament Greek are,—

The addition, 'in spirit,' at Matt. v. 3, ought to be carried on into the subsequent sentences: 'they that mourn' (in spirit); 'the meek' (in spirit), &c.

Matt. x. 10, the 'two,' in 'two coats,' ought to be carried into the after-mentioned articles of accommodation, 'neither (two pair of) shoes,' 'nor yet (two staves).'

Galat. i. 12, is, when fully expressed, 'For I neither received it of man, neither was I taught (it by man), but by the revelation of Jesus Christ.'

1 Tim. ii. 13, 14, when completed in sense, according to this idiom, seems to be, 'For Adam was "first" formed, then Eve. And Adam was not

him that died *for them*, and rose again (for them). That of ver. 16 is, 'Yea, though we have known Christ *after the flesh*, yet henceforth we know him no more (after the flesh).'

Isai. lviii. 13 : Not doing 'thine own' ways, nor finding 'thine own' pleasure, nor speaking ('thine own) words : ' as in our English version.

John, viii. 15, Ye judge 'after the flesh : ' I judge no man (after the flesh). This idiom has here a special application, for the woman in adultery, whom Jesus had just acquitted, sinned after the flesh. The Lord had judged the conscience, ver. 9.

The following examples are compounded of the two last rules together, and show forcibly the spirit of this idiom :

Ps. lxvii. 4, 'O let the nations be glad and sing for joy : for thou shalt judge the people (of the earth) *righteously*, and (righteously) govern the nations *upon earth*.'

Isai. lxv. 20, 'There shall be no more thence (forth) an infant of days, nor an old man that hath not filled his days : for the (holy) *child* shall die an hundred years old (in holiness), (and shall be blessed) ; and the *sinner* (though a child) being an hundred years old (in sin), *shall be accursed*.'—That is, Christ's little ones—those who have just been converted, shall at once be ripe for heaven, and those who reject Christ shall be ripe for hell ; for, 'He that believeth on the Son hath everlasting

life' (at once), and 'he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God,' John, iii. 36, 18. This is a very complex example, for 'holy' is borrowed back by contrast from its opposite, 'the sinner,' and 'blessed,' from its opposite, 'accursed;' and 'being a child' is carried forward from the first clause to the second.

A similar compound example, in which the two last-mentioned idioms are reciprocated, is at Exod. xii. 43, 44, as exhibited above at p. 127.

Gen. xli. 2, 3. The description in the two verses must be put together to give the full meaning to each, thus, 'There came up out of the river seven well-favoured kine, and they fed in a meadow (on the brink of the river); and seven other ill-favoured kine came up after them out of the river and stood by the other kine (in the meadow) on the brink of the river.'

The full meaning of Rom. iv. 25, is, 'Who was delivered and was raised again for our justification



VI.—*Tenses and Moods undistinguished.*

Tenses and moods are very commonly left undistinguished, and freely interchanged. The exact sense must be determined by the context.

This arises partly from there being but one past tense, and no present tense in the Hebrew ; but it is still more also a feature and characteristic of style. Tenses are interchanged, for poetry and grace ; and the exact application is to be determined by the sense : through an idiomatic peculiarity and license.

This is independent of the general rule, of the ‘vau conversive ;’ according to which, after a leading sentence in the past tense, all the verbs in the future will have a past signification,—as, in the first chapter of Genesis, after ‘God *created* the heaven and the earth,’ the succeeding expressions are,—‘God *will* say, Let there be light,—a firmament, &c.’ And when the leading sentence is in the future tense, the succeeding sentences may be in the past : as is frequent in prophecy.

Gen. xii. 1, the simple past tense is translated, The Lord ‘had’ said unto Abram.

Gen. xxxvii. 21, Reuben ‘delivered’ him out of their hands, means he ‘endeavoured to deliver’ him.

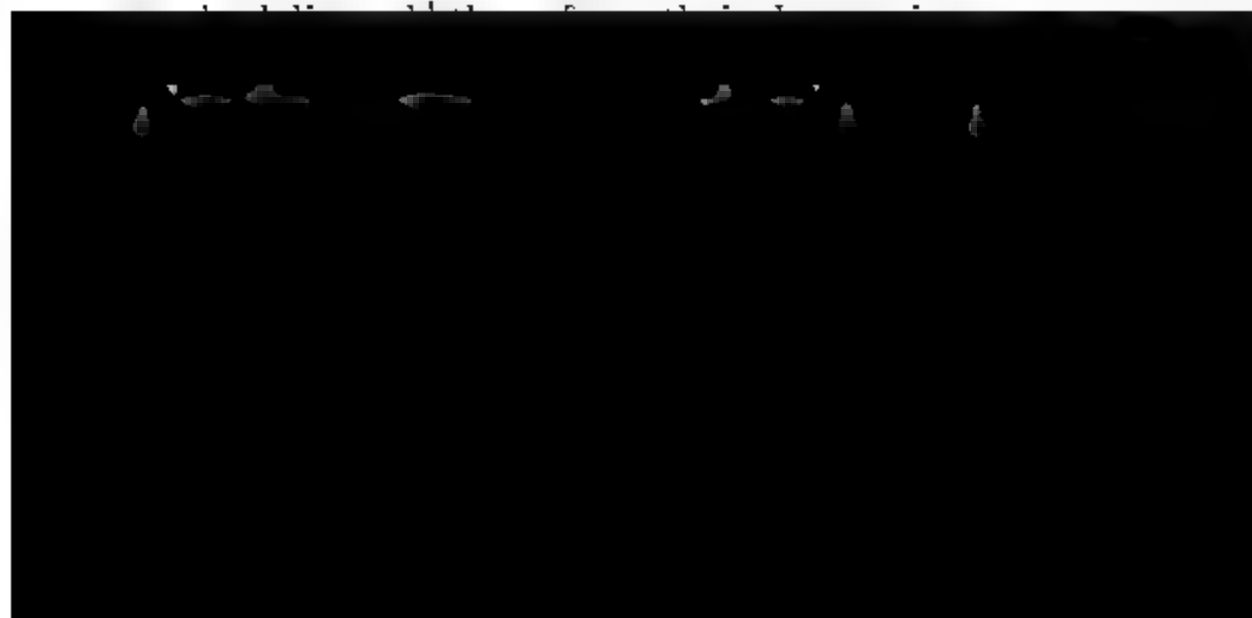
Ps. civ. 5, 6, 7, the past tense is used, Who laid the foundations of the earth. Thou co-

veredst it with the deep; the waters stood above the mountains. At thy rebuke they fled. But ver. 8, the present tense is used, They 'go' up by the mountains; they 'go' down by the valleys—for 'went.'

Ps. xviii. 3, 4, 5, The sorrows of death compassed me; the pains of hell came about me. In my trouble I 'will' call upon the Lord (Prayer-book vers.). In the Bible version it is, In my distress I 'called' upon the Lord.

Ps. xxii. 29, All they that be fat upon earth 'have' eaten and 'have' worshipped (Prayer-book and Douay versions). All they that go down into the dust 'shall' kneel before him. The Bible version renders the first clause in the sense intended, 'All they that be fat upon earth shall eat and worship.'

Ps. cvii. 19, 20, They 'cry' unto the Lord in their trouble, and he 'saveth' them out of their distresses. He 'sent' his word and healed them,



been given under another head—Art. 2 in this Book, pp. 117–120. Rom. viii. 30, should be, Whom he hath predestinated, them he also ‘calleth’ — ‘justifieth’ — ‘glorifieth.’ Acts, iii. 19, according to Luther and Schleusner and this idiom, should be, Now that the times of refreshing ‘are come’ from the presence of the Lord.

John, vi. 22, as explained by ver. 23, ought to be, ‘Having seen that there was,’ or, ‘knowing that there had been,’ no other boat there save that whereunto the disciples had entered the evening before.

Mark, xiv. 3, ‘And being in Bethany,’ as he sat at meat, there came a woman,—means, Now, when he was in Bethany, four days before, there ‘had come’ a woman, &c., as is made plain by John, xii. 1–3,—‘Then Jesus, six days before the Passover, came to Bethany : . . . there they made him a supper. . . Then took Mary a pound of ointment.’

VII.—*Sign of Tense in the first clause governs the succeeding clauses.*

The sign of the tense in the first and leading proposition, governs and is carried on to the succeeding sentences, and is to be understood, whatever the tense used may be,

Psalm xli. 1, ‘The Lord *will* deliver him,’ is to be carried into the succeeding verses,—‘The Lord

(will) preserve him ;' 'the Lord (will) deliver him ;' and 'the Lord (will) comfort him : ' and so it is rendered in the Bible version, but not in the Prayer-book version.

Psalm civ. 5, 6, The past tense is used,—'He laid the foundations of the earth ;' 'Thou coveredst it with the deep.' In the following verses (7, 8), the future tense is used ; but they are to be rendered in the past,—'At thy rebuke they *fled*, at the voice of thy thunder they *hasted* away, they *went* up to the mountains, they *went* down to the valleys ;' and so they are partly in the Bible version, but not in the Prayer-book version,—the allusion being to the waters of the Deluge.

Ps. cxxxviii. 4, ought to be, All the kings of the earth shall praise thee, O Lord : for they 'shall hear' the words of thy mouth. The Hebrew is, because they 'have heard.'

Ps. xxxii. 4, is rightly rendered in the Bible,—thy hand 'was' heavy upon me ; from the pre-

especially in poetry; and the meaning is to be best interpreted by the leading sense.

Genebrard, on Psalm vi. 9, 10, observes, 'The future and past tenses are of all moods, according to the sense; and subsequent tenses and moods are indicated and governed by those which precede.'

VIII.—*Personal Pronouns Interchanged.*

Very analogous to the last is the idiom by which the personal pronouns are constantly interchanged in person and number; in this, as in the last, the leading sentence and sense being that which governs the person and number of the pronouns which follow after.

Thus at Deut. xxxiii. 2, 3, we have an early example; The Lord came from Sinai, and rose up from Seir unto them: 'he' shined forth from Mount Paran, and he came with ten thousands of saints: from 'his' right hand went a fiery law for them. Yea, 'he' loved the people; all his saints are in 'thy' hand: and they sat down at 'thy' feet; every one shall receive of 'thy' words:—unless 'thy' is the relative before the antecedent 'Moses,' ver. 4, as suggested above (Art. 3).

Job, xviii. 3, 4, Wherefore are we counted as beasts, and reputed as vile in 'your' sight? 'He' teareth himself in his anger; shall the earth be forsaken for 'thee;' and Jerem. xvii. 13, all that

Hosea, ii. 6, Therefore, behold I will hedge 'thy' way with thorns, and make a wall, that 'she' shall not find 'her' paths.

Micah, vii. 15, According to the days of 'thy' coming out of the land of Egypt, will I show unto 'him' marvellous things.

Micah, vii. 18-20, Who is a God like unto 'Thee,' that pardoneth iniquity, and passeth by the transgression of the remnant of 'his' heritage? He retaineth not 'his' anger for ever, because 'he' delighteth in mercy. 'He' will turn again, 'he' will have compassion upon 'us;' 'he' will subdue 'our' iniquities; and 'thou' wilt cast all 'their' sins into the depths of the sea. 'Thou' wilt perform the truth, &c.

Amos, v. 12, I know 'your' manifold transgressions, and 'your' mighty sins: 'they' afflict the just, 'they' take a bribe, and 'they' turn aside the poor in the gate.

Isai. xxxiii. 2, 4, O Lord, be gracious unto 'us,' 'we' have waited for thee; be thou 'their' arm every morning, 'our' salvation also in the time of trouble. . . 'Your' spoil shall be gathered like the gathering of the caterpillar: as, the running to and fro of locusts, shall he run upon 'them.'

Ezek. xi. 19, I will give 'them' one heart, and I will put a new spirit within 'you;' and I will take the stony heart out of 'their' flesh.

Zech. xiv. 5, And 'the Lord' my God shall come, and all the saints with 'thee.'

This idiom is frequently used in the Psalms.

And Cant. i. 1, 2, 3, 4, and many other passages in Canticles are explained by it.

Psalm iii. 8, Salvation belongeth unto 'the Lord,' and 'thy' blessing is upon 'thy' people.

Ps. xxi., all to ver. 7, have the third person, 'He,' and 'Him,'—being spoken of the 'King,' 'Christ;' all after ver. 7, is in the second person, 'thine,' 'thou,' 'thee.'

Ps. lxxxi. 5, This he ordained in Joseph for a testimony, when 'he' went through the land of Egypt: where 'I' heard a strange language. The Prayer-book version, recognising the idiom, has, 'and had heard a strange language.' And at ver. 16, of the same Psalm, there is a double example,—'He' should have fed 'them' also with the finest wheat flour, and with honey out of the rock should 'I' have satisfied 'thee.'

Ps. civ. 2, 3, 13, Who 'coverest thyself' with light as with a garment, who 'stretchest' out the heavens like a curtain: who 'layeth' the beams of 'his' chambers in the waters. &c. And ver. 11

vv. 8 and 9, may be vocative ; for that 'his' is used for 'thy' in Hebrew, as at Ps. xviii. 15. But in this he is only explaining a particular case of what comes under a more general rule. He might more probably have suggested that 'the Lord' is vocative ; which would apply to some other of the above-cited passages. But the explanation is insufficient.

It may further be contended that the above examples are only the occasional use of a poetical license. But the instances are too numerous to establish anything less than an idiom ; and, besides, the general style of Scripture, and especially of the prophetic parts of Scripture, is essentially poetical.

Cornelius à Lapide (Canon 37) observes upon this frequent change of person, of time, of number, and of gender,—the figure which the grammarians call, Enallage.

How this, as well as other idioms, may be occasionally used for the purpose of prophecy, will be hereafter exhibited.

IX.—*The Relative often refers far back.*

Frequently the relative pronoun does not refer to the last antecedent ; and, often it refers a long way back,—as 2 Sam. xxiv. 1, The anger of the Lord was kindled against Israel, and 'he' moved David against them to say, Go, number Israel and

Judah. 'He' does not refer to 'the Lord, mentioned immediately before, but to Satan,' as is explained 1 Chron. xxi. 1. Perhaps it may be taken here impersonally.

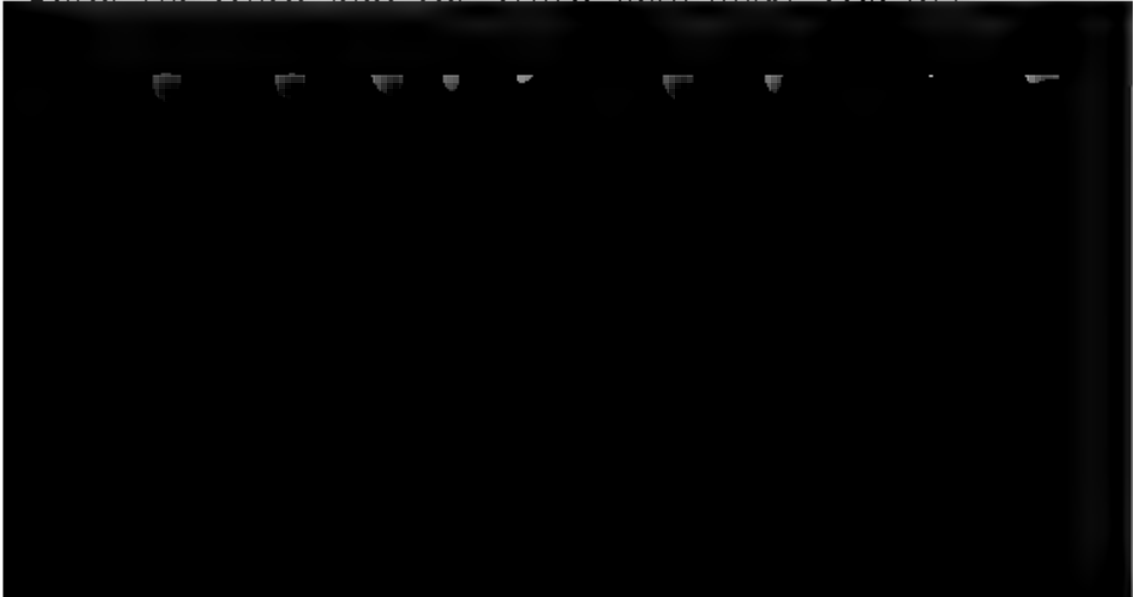
So Luke, xxiii. 40, Dost not thou fear God, seeing thou art in the 'same' condemnation: 'same' does not apply to 'God;' as if the malefactor expressly called Christ 'God,' and charged his companion with not fearing Christ. -

Acts, xx. 28, Feed the church of God, which 'he' hath purchased with his own blood, does not refer to Christ as God, and affirm that God purchased the church with his own blood.

1 John, iii. 16, is mistranslated, Hereby perceive we the love (of God), because 'he' laid down his life for us; 'of God' is not in the original.

The doctrine does not need these supports.

John, viii. 31-33, Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.



τινος; the nominative absolute, says Michaelis. The meaning is, 'the rest said,' as it is explained by Matt. xxvii. 49.

In like manner, conclusions do not refer to the immediately preceding matters which have been mentioned, but comprehend the whole preceding topics which have been enjoined or reasoned. As Matt. vii. 12, 'Therefore' all things whatsoever ye would that men should do to you, do ye even so to them,—which is the conclusion of all the precepts in the preceding part of the chapter. So, in the Lord's Prayer, 'For' thine is the kingdom, and the power, and the glory, refers to the whole of the prayer from the beginning,—not only to 'Lead us not into temptation, but deliver us from evil.'


Philem. ver. 15, 'For' refers back to vv. 10–12, 'I beseech thee for my son Onesimus,—whom I have sent again.'

Jer. xxxii. 25, Buy thee the field for money, and take witnesses, 'for' the city is given into the hand of the Chaldeans. An ellipsis is to be supplied, as, Which was to men's eyes a worthless purchase, and therefore could only be a prophetic sign, 'for'——. Accordingly the margin renders it 'though.'

X.—Reference often far back.

In argument and illustration reference is constantly made, not to the matter which immediately goes before, but to a question or proposition very far back. Without being prepared for this it will often be difficult to understand the bearings and application of the argument. John, vii. 62, What and if ye shall see the Son of Man ascend up where he was before, seems to be an answer to the Jews objecting to the expression, ver. 58, I am the bread that came down from heaven. But it is an explanation of the former saying of our Lord, 'Except ye eat my flesh;' and shows that this eating cannot be carnal, but spiritual: for that his fleshly body will go away from them for ever; as is explained in the next verse (63), 'It is the spirit that quickeneth, the flesh profiteth nothing.'

Mark, xvi. 4, And when they looked, they saw



draw back unto perdition, but of them that believe to the saving of the soul.'

Psalm lxii. 12, Also unto thee, O Lord, belongeth mercy: 'for' thou renderest to every man according to his work. The second clause of this verse does not refer to the first; but to the profession which has been made of faith and trust in God throughout the whole Psalm.

This is of constant occurrence in St. Paul's argument.

St. Paul says, Heb. v. 6 and 10, that Jesus is called by God a priest after the order of Melchizedec; and then, only after the introduction of three more verses in the same chapter, and the whole of chapter vi., he returns again to and continues the same subject, in chapter vii., 'For' this Melchizedec, king of Salem, &c.

Heb. vii. 18, 19, 'For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect,' is in continuation of the proposition (ver. 12), 'there is made of necessity a change also of the law;' the proof being interposed (vv. 13-17) of the first part of the proposition, namely, that the priesthood has been changed.

Cornelius à Lapide notices the use of this idiom at Exod. xxii. 3, where, 'If he have nothing then he shall be sold for his theft,' refers back to ver. 1, 'If a man shall steal an ox,' &c. (Canon 13.)

This idiom may be described in another way, by saying that it is usual to use long parentheses in narration and argument; another eminent example of which is in Eph. iii., where the whole chapter, except the first verse, is a parenthesis, beginning with 'If ye have heard of the dispensation,' and containing various matters, and winding up with a doxology; then the first verse, 'For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles,' is continued in the first verse of the next chapter, 'I therefore the prisoner of the Lord, beseech you,' &c. But it is equally necessary to know the idiom, and be ready to recognise it, however it may be described.

There are very many other less obvious examples, which require close attention to be recognised and applied.

XI.—*Inverse Propositions.*

The idiom of inverted propositions is as follows



John, xvi. 22, 'I will see you again,' is for, 'Ye shall see me again.' In the same way we say, I have seen the doctor, for, The doctor has seen me ; or, He will come to no good, for, He will come to harm. But this form is not so frequent as to be idiomatic as it is in the Hebrew.

1 Corinth. viii. 8, 'For neither if we eat are we the better, neither if we eat not are we the worse,' the argument requires to be inverted to, 'Neither if we eat are we the worse, neither if we eat not are we the better.'

And at 1 Cor. xiv. 10, 'There are, it may be, so many kinds of voices in the world, and none of them is without signification,' the argument requires that the meaning should be, 'Each one is without signification (and unintelligible) to all other people ;' or, perhaps, the sentence is rather elliptical, and if fully stated would be, 'And though every one has its meaning in the particular nation, yet each one is unintelligible to every other people.'

In general, this form may be said to be elliptical, and that the converse proposition is to be mentally supplied, which is the point in the argument. And so it will come under Rule No. 12, in the First Book. So John, vi. 46, requires to be either inverted, or to be supplemented with, 'And I am the only one who hath seen the Father, being of God.'

John, xiv. 24, 'He that loveth me not keepeth not my sayings,' requires, in order to be applicable and to the purpose, the inverse, or supplemented

proposition, 'And He that loveth me keepeth my sayings.'

1 Corinth. viii. 3, 'But if any man love God, the same is known of him,' requires to be supplemented with, 'and knoweth God.'

Galat. vi. 5, 'For every man shall bear his own burden,' requires, 'And in like manner, shall have his own reward.'

Romans, xi. 16, 'For if the first-fruit be holy, the lump also is holy; and, if the root be holy, so are the branches,' requires, And *vice versa*, the branches being holy, the root—the Jews—must be so also.

Mark, vi. 4, is, 'For a prophet is without honour in his own house.'

Hebr. v. 13, 'For every one that useth milk is unskilful in the word of righteousness, for he is a babe,' is, 'For every one that is unskilful in the word of righteousness useth milk, for he is a babe.'

Gen. ii. 24, is an eminent example, which means,



XII.—*Idioms cover Prophecy.*

Though idioms are in themselves, and in general, only grammatical forms, and to be recognised only for the purpose of arriving at the true meaning, yet the Holy Spirit occasionally uses these forms to cover prophecy, and to convey it in words which are not noticeable at the time, but which are brought to notice afterwards by the application and fulfilment. In Psalm lv. 13 and 20, the singular is interspersed with the plural to give occasion for the prophecy concerning the betrayal by Judas Iscariot. Ps. cix., where, from ver. 7, the plural is changed to the singular, for a similar application to Judas, is also an eminent example.


At Zechar. xiii. 2, 4, though the idiom would add the adjectives 'unclean,' and 'to deceive,' to the substantive 'prophets,' yet a prophecy seems to be intended, that all prophets and prophesying shall cease, with as much, or more than the meaning of 1 Cor. xiii. 8.

'I am,' (ἐγώ εἰμι), idiomatically, means simply 'I am he;' but at John, xviii. 5, 6, by using that expression, Jesus assumes to himself the name of Jehovah, Exod. iii. 14; on the hearing of which his assailers fall back, and are laid prostrate on the ground.

'Son of man' is only a Hebrew idiom for man, Num. xxiii. 19; Job, xxv. 6; Isai. li. 12; Ps. viii. 4, — as, son of oil, for an olive-tree; son of wicked-

ness ; son of perdition ; son of a year ; son of eight days ; son of 120 years ; son of the stranger ; sons of my people ; sons of the mighty ; sons of valour ; sons of affliction. So Bath Kol, 'daughter of voice,' is used by the Rabbins for 'voice'—a voice from heaven. Ezekiel is called son of man above ninety times ; and the son of man was probably a modest phrase for 'I,' John, xii. 32, with 34 ; but our Lord thus uses it of Himself with the covert claim to be the representative man, the second Adam ; the father of the new-created human race ; 'The Son of Man' being the recognised name of the Messiah, Dan. vii. 13 ; Matt. xxiv. 30 ; xxv. 31 ; xxvi. 64.

The idiomatic ambiguities, or poetic licenses, in the 89th Psalm, cause many of the expressions to be applicable at once to David and Christ ;—ver. 26, 'He shall call me, Thou art my Father ;' ver. 27, 'I will make him my first-born, higher than the kings of the earth ;' ver. 29, 'His seed will I make to endure for ever, and his throne as the days of heaven ;'



‘was’ oppressed and afflicted, v. 7, make the prophecy covert and ambiguous; and accordingly the Jews say that it was present or past; and the eunuch inquired of Philip, ‘Of whom speaketh the prophet this, of himself or of some other man?’ Acts, viii. 34.

It may be considered whether the change of person, from ‘he’ to ‘I,’ in the following passage, Ps. lxxxi. 16, be not prophetically indicative of the agency of the Messiah:—‘*He* should have fed them also with the finest of the wheat, and with honey out of the rock should *I* have satisfied thee.’ In Psalm xxi. 8, and all the following verses, the change from the third to the second person, ‘thy,’ ‘thou,’ ‘thee,’ and from the past to the future tense,—both which are idiomatic,—nevertheless seems to show that the King, before spoken of, is prophetically the Messiah; and it can hardly be doubted that Christ’s victory on the cross is the proper subject of the Psalm, ending as it does with,—‘Be thou exalted, Lord, in thine own strength, so will we sing and praise thy power.’

The custom of giving names which had meanings, and by which some of them became prophetic,—Methuselah, Noah, Abraham, Sarah, Jacob, Israel, David, &c.,—seems to be allied to this principle.

Gen. xix. 24, ‘The Lord (Jehovah) rained upon Sodom and upon Gomorrah fire and brimstone from the Lord (Jehovah),’ covertly discloses the distinction between the invisible and the visible

Jehovah—the Father ruling in heaven, and the Son conversant and dealing with men upon earth.

The idiomatic use of plurals in a singular sense, —Elohim, the heavens, lives, bloods, deaths, has frequently been interpreted as conveying meanings beyond those which are necessarily derived from the form of language. Similarly, and with the same hidden meaning, Cain is said to have come out from the ‘faces’ of the Lord, Gen. iv. 16; and Aaron to have laid up the pot of manna before the ‘faces’ of the testimony, Exod. xvi. 34. In both cases the idiomatic plural *אֱלֹהִים* is used.

Ps. xxii. 30, ‘No man hath quickened his own soul,’ is idiomatically inserted for, and covertly expresses the inverse proposition and doctrine, that God will raise us up to life again from the dead.

Ps. lxxii. 17, 18, ‘saying’ being idiomatically inserted before ver. 18, makes the whole Psalm prophetic of the kingdom of Messiah.

Isai. xxxiv. 16, ‘My’ mouth it hath commanded, and ‘his’ spirit it hath gathered them

mansion, and coming down from heaven, to be joined to His Bride, the Church.

Adolf Saphir, in his 'Christ and the Scriptures,' p. 92, in a note, makes the following extract from Roos, which chiefly relates to idiomatic expressions:—

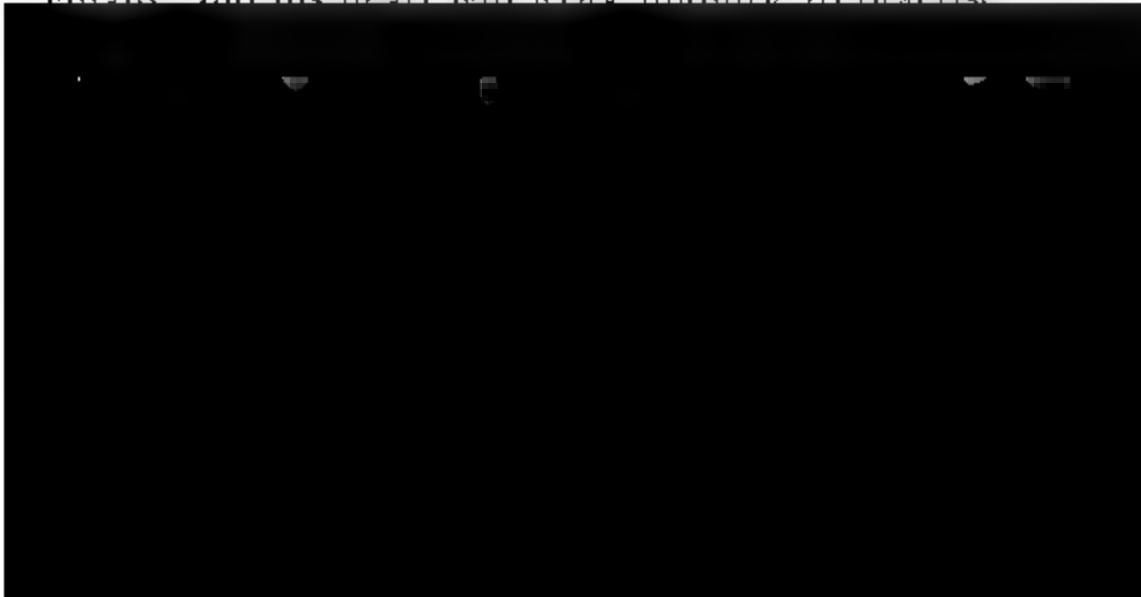
"The title which, in Ps. lxxxii. 6, is given to rulers, and which consists of a single word, is quoted by Christ, John, x. 34, 35; and he adds, 'The Scripture cannot be broken,'—that is, in reference to such single expressions. The word 'all,' which occurs in Ps. viii. 7, Paul takes in such an accurate sense in Heb. ii. 8, and 1 Cor. xv. 27, that he adds, nothing is excepted, except He who put all things under him. By the little word 'to-day,' Ps. xcv. 7, the Apostle proves, in Heb. iv., that there is yet a rest for God's people, and that therefore they should not harden their hearts. How strictly does Christ take the word 'Lord,' Matt. xxii. 44, and Paul the word 'new,' Heb. viii. 13, and also the word 'covenant,' Gal. iii. 15, and the word 'seed,' ver. 16 (the last as in the singular number). See also how Ps. cx. 4, is analysed, and great truths deduced from every single expression. The order of time in which, according to Scripture, events took place is noted, and important lessons derived from it, Rom. iv. 10, and Gal. iii. 17. The silence of Scripture is also important, and furnishes arguments. Because, in Ps. xxxii. 1, 2, there is no mention made of works, Paul concludes that blessedness is of the man to whom God

imputeth righteousness without works."—Röös, *Glaubenslehre*, p. 34.

Many of these are idiomatic forms and expressions.

XIII.—*Narrative Form instead of the Conjunctive.*

When a denunciation has been made against a person, or a class of persons—an announcement or prediction, the description is continued in the narrative form and indicative mood, instead of using the conjunctive and relative. As in Isaiah, xxxii. 5, *sqq.*, after the denouncement, 'The vile person shall be no more called liberal, nor the churl said to be bountiful,'—instead of continuing with the conjunction or relative, 'who' speak villany, and 'whose' heart works iniquity, and practises hypocrisy, &c.,—the description is carried on in the form of narration,—for the vile person will speak villany, and his heart will work iniquity, to practise



fastened it with nails, that it should not be moved.' This is a description of the character of those who feared; and the simple grammatical form would have continued with—'which' helped, 'which' encouraged, &c.

Jerem. xxiii. 16, 17, 'Thus saith the Lord of Hosts, Harken not unto the words of the prophets that prophesy unto you : they (which) make you vain : they (which) speak a vision of their own heart, and not out of the mouth of the Lord. They (who) say still unto them that despise me,' &c.

Job, xxxviii. 41, Who provideth for the ravens his meat? When his young ones cry unto God, 'they wander' for lack of meat,—for 'and' wander for lack of meat.

Job, xxxix. 5, 6, 7, Who hath loosed the bands of the wild ass? Whose house I have made the wilderness, and the barren land his dwellings. 'He scorneth' the multitude of the city, neither 'regardeth he' the crying of the driver.

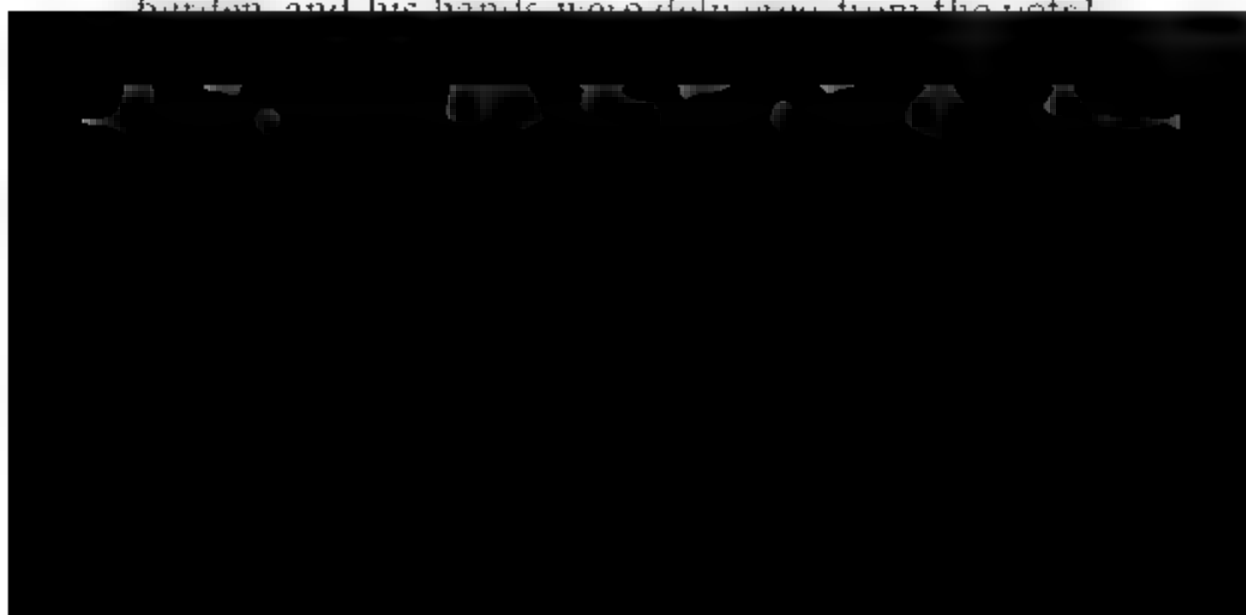
The same chapter, at ver. 13, *sqq.*, Gavest thou wings and feathers unto the ostrich? 'Which' leaveth her eggs in the earth, and forgetteth that the foot may crush them : 'She is' hardened against her young ones, &c. And again at ver. 27, 28, Doth the eagle mount up at thy command, and make her nest on high? 'She dwelleth' and 'abideth' on the rock : for, 'which' dwelleth, &c.

There is a very frequent use of this idiom in the Psalms :—

In Ps. xxxvii. 20, 21, 25, 26, 29, 30, But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs : they shall consume ; into smoke shall they consume away. The wicked 'borroweth and payeth not again : ' for, 'who' borrow, &c. Ps. xxxvii. 25, I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread. 'He is' ever merciful and lendeth : for, 'who' is ever merciful and lendeth.

Psalm xlii. 11, 12 (Prayer-Book version), I will say unto the God of my strength, why hast thou forgotten me, and why go I thus heavily while the enemy oppresseth me? My bones 'are' smitten asunder as with a sword : for, 'and' my bones are smitten, &c.

Ps. lxxxi. 5, 6, This he ordained in Joseph for a testimony, when he went out through the land of Egypt : 'I heard' a strange language, 'I understood not.' I removed his shoulder from the burden, and his hands were delivered from the net.



Again, at ver. 4, 5, Unto the upright there ariseth light in the darkness : ' he is ' gracious and full of compassion and righteous. A good man ' showeth ' mercy and favour : for, ' Who ' is gracious, and ' who ' is a good man ' and ' showeth mercy and favour.

Ps. cxix. 2, 3, Blessed are they that keep his testimonies, and that seek him with their whole heart. ' They ' also ' do ' no iniquity : ' they walk ' in his ways :—that is, ' who ' do no wickedness : ' who ' walk in his ways.

This form is highly elegant, and has in it much of poetical license ; and the examples given have been from Job, Isaiah, and the Psalms. But poetry, as Isaac Taylor has shown, is an essential vehicle of revelation, and it is necessary that this idiom should be known, and recognised where it occurs, for the right use and understanding of the passages.

It may seem too that this and some other rules partake of minute distinctions and refinement ; but it is of the nature of grammar and syntax to point out minute forms and peculiarities in all languages. These, however, are more than mere technical rules of grammar ; and the observance of them is necessary for a proper appreciation of the meaning.

Other examples are :—

Job, xv. 34, 35, The congregation of the hypocrites shall be desolate, and fire shall consume the tabernacles of bribery : they (for, ' who ') conceive

mischief, and bring forth vanity, and their belly prepareth deceit.

Ps. lxxviii. 9, 10, (Like as) The children of Ephraim (who) being armed and carrying bows (as in the Prayer-Book version).

Ps. lxxx. 8, 9, 10, If thou wilt hearken unto me : (if) there shall be no strange god in thee ; (if thou wilt acknowledge that) I am the Lord thy God.

Ps. cxxii. 1, 2, I was glad when they said unto me, Let us go into the house of the Lord : (that) our feet shall stand within thy gates, O Jerusalem.

Isai. xlv. 18, Thus saith the Lord, that created the heavens, God himself that formed the earth and made it : he hath established it, he created it not in vain :—for, ' who ' hath established it, &c.

XIV.—*Idiomatic Historical Style.*

There is a corresponding and unique method of



freedom and force of European languages. It calls for an exercise and effort of mind which the hasty readers of a multiplicity of essays and reviews and journals become unwilling to bestow. The old energy of mind, in England especially, is wasted and gone, and we stumble at the recondite and far-fetched conceits of the thinkers of the Elizabethan era. And the feeble philosophy of the age imposes its pedestrian march upon the rapid and bold flights of ancient and Oriental literature. At Genesis, xxxv. 24, 26, Benjamin is said to have been born in Padan Aram. Gen. xlv. 9-15, Leah is said to have borne to Jacob in Padan Aram all her grandchildren. In the same chapter, ver. 26, after enumerating seventy children and grandchildren of Jacob, Moses says they were sixty-six. And again, ver. 27, he reckons Joseph's children and Joseph himself among the number who came into Egypt. This figure is nearly, I believe, that which is called by the grammarians, Synecdoche.

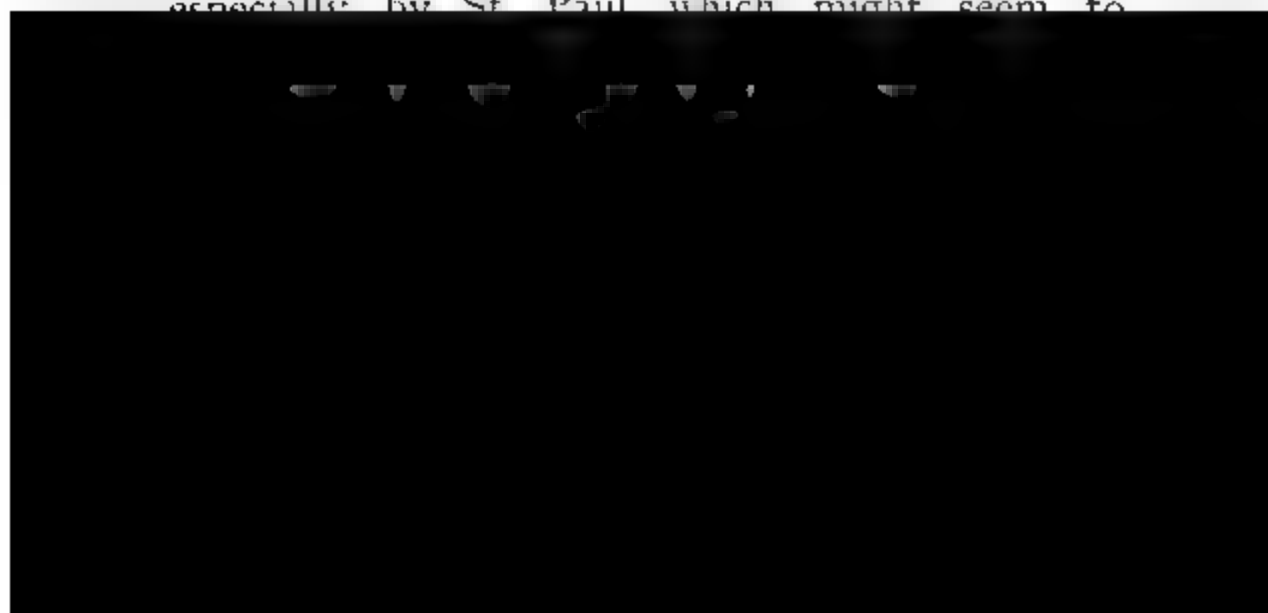
Exodus, xii. 40, the children of Israel are said to have sojourned in the land of Egypt 430 years. The Septuagint translators have corrected this to 'in the land of Egypt and Canaan.' This would still be technically incorrect; so the Alexandrian Septuagint and the Samaritan have further added, 'they and their fathers.'

Mark, xvi. 14, Jesus is said to have appeared to His 'eleven' disciples on the day of His resurrection; but John says (xx. 24) that Thomas was not with them.

The three passages in Acts, vii., in which Stephen says,—ver. 16, ‘Jacob and our fathers were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem;’ ver. 36, He brought them out, ‘after’ that he had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years; and ver. 43, I will carry you away beyond ‘Babylon,’—have been already brought forward, and justified, under the head of ‘Inaccurate Description,’ in the First Book. Other similar explanations have been made in the same Book under the head, ‘Elliptical Narration.’

XV.—*Circumlocution.*

A phraseological circumlocution is often used, especially by St. Paul, which might seem to



14; 1 Thess. ii. 13; Rom. xv. 9, quoting Ps. xviii. 49, where the expression is only 'therefore.' But in the last two places the circumlocution is only that of the translator.

So John, xvii. 19,—That they might be 'sanctified through the truth,' is rightly explained in the margin, 'truly sanctified.'

The Hebrew adjectival form of putting one substantive after another, which is also adopted into the Greek with the genitive, is a circumlocution, which frequently gives greater force and stateliness to the adjective than is intended. 'Trees of God,' 'mountains of God,' 'man of God,' are 'great trees,' 'great mountains,' a 'godly man.'

The frequent Hebrew form, 'Son of the stranger,' 'son of wickedness,' 'sons of the mighty,' 'sons of affliction,' 'son of man,' 'children of death,' are of this description.

In the New Testament we find, 'Son of perdition'—the lost man; 'man of sin'—sinful man, 2 Thess. ii. 3.

Other examples from St. Paul are,—

Rom. i. 4, 'According to the spirit of holiness,' that is, the 'Holy Spirit.'

Eph. v. 26, 'The washing of water by the word,' that is, simply 'washing' (baptism) by the word.

Eph. vi. 12, *πνευματικὰ τῆς πονηρίας*, is, 'wicked spirits,' and so the margin explains it.

Other passages are,—

Luke, xix. 38, 'Peace in heaven, glory in the highest,' which means 'heavenly' peace, and the 'highest' glory.

Acts, xxi. 26, 'To signify the accomplishment of the days of purification,' means only 'to accomplish' the days of purification.

Jude, 16, 'Having men's persons in admiration because of advantage,' is no more than 'admiring men's personal advantages.'

Rev. xv. 5, 'The temple of the tabernacle of the testimony in heaven was opened,' means only 'the heavenly temple,'—the Holy of Holies, which represented heaven; the same as chap. xi. ver. 19,—The temple of God was opened in heaven.

XVI.—*Meiosis*.

A weak and negative expression is sometimes used for a positive and forcible one; as Heb. x. 38, 'My soul shall have no pleasure in him,' means, 'I shall abhor him.'

Rom. v. 5, 'Hope maketh not ashamed,' means 'causes the greatest joy.'

Rom. i. 16, 'I am not ashamed,' means, 'I glory.'

So Psalm v. 4, 'Thou art a God that hast no pleasure in wickedness,' means, 'that hatest iniquity,' Heb. i. 9.

1 Cor. x. 5, 'Was not well pleased,' means, 'was greatly displeased.'

2 Pet. ii. 4, οὐκ ἐφείσατο, 'spared not,' is an expression for 'unsparingly punished,' as Corn. à Lapede observes.

This is like the Greek example, οὐκ ἔα, 'he does not permit;' that is, 'does all he can to prevent.' And this is called by the grammarians Meiosis.

XVII.—*A Part for the Whole.*

Grammarians have put this under the same name as the last; but it is very different in its use.

At Zechar. v. 3, this is said of the flying roll, 'Every one that stealeth shall be cut off as on this side according to it, and every one that sweareth—as on that side according to it.' Here 'stealing' is put for all the laws of the second Table, and the duties to our neighbour; and 'swearing' is put for all the laws of the first Table, for our duties to God.

At Isai. lvi. 4, the eunuchs 'that keep my Sabbaths' is put for the whole of God's worship; and at ver. 2, Blessed is the man—that keepeth 'the Sabbath' from polluting it, and keepeth his 'hand' from doing any evil, is put for the observance of all the laws of the two tables.

Prov. xxx. 9, is very similar, though not so strongly marked and compendious,—Lest I be full and 'deny thee,' and say, Who is the Lord?


or lest I be poor and 'steal,' and 'take the name of my God in vain.'

Isai. vi. 5, 7, 'Unclean lips' are put for every sin, and good and bad words, for the whole of a man's life and actions. 'Then said I, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. And he laid it (the live coal) upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged.'

So God's 'arm,' 'hand,' 'foot,' &c. are put for the whole Incarnate Mediator, the Man Christ.

XVIII.—*One Word for Two.*

Of the same kind is the idiom by which one word is put for two: namely, the complementary act which is necessary to complete the one ex-



Thou shalt *take*;—but because the initial act, ‘take,’ implies the final purpose and use, ‘heap,’ it is rightly translated.

This idiom and rule is noticed by Pole in his Synopsis, at Exod. xviii. 12 : where the other above-mentioned examples are given.

In a similar way, the expression ‘God heard’ implies that the persons ‘heard’ had ‘prayed :’ as, ‘And God heard the voice of the lad,’ Gen. xxi. 17; ‘And God hearkened unto Leah,’ Gen. xxx. 17; and again, ver. 22, God remembered Rachel, and God ‘hearkened unto her.’

XIX.—‘*Not,—but.*’

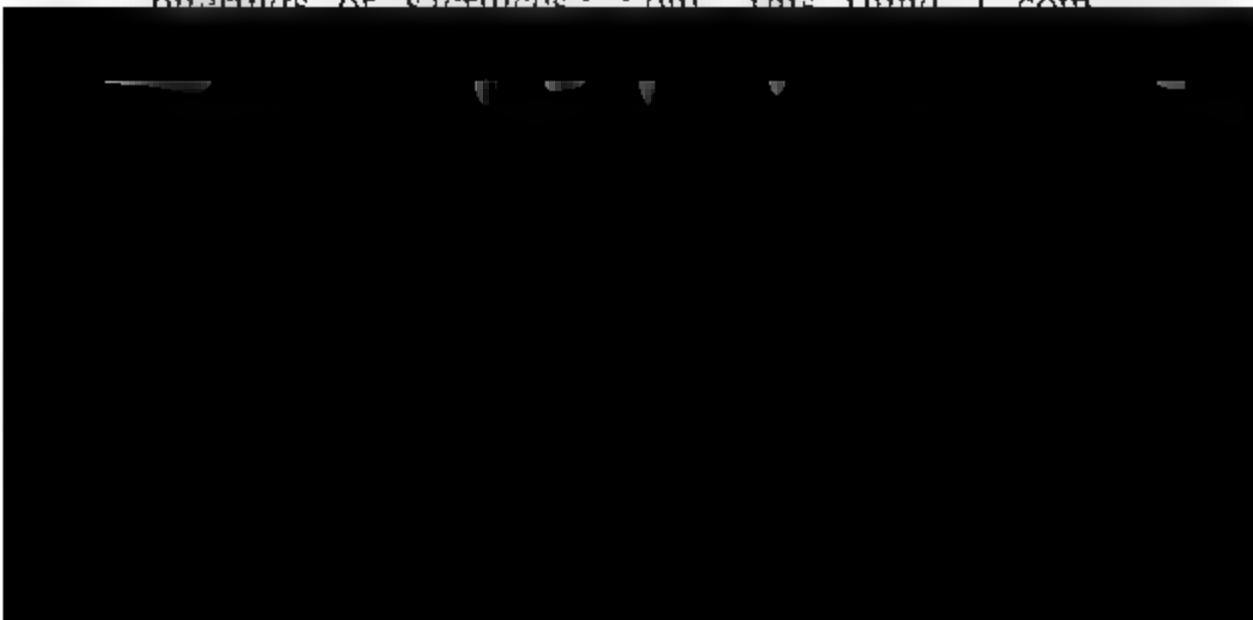
Some literalists conclude it to be a deadly sin to plait the hair, or to put on gold or costly apparel, quoting the text, 1 Pet. iii. 3,—whose adorning let it ‘not’ be that outward adorning of plaiting the hair, &c. ; ‘but’ let it be the hidden man of the heart ; and they justify themselves by saying that they take the word of God literally, and that surely they are bound to do so. And they are so. But it is not literal to pervert or reject the proper meaning of words ; and be ignorant that God uses human language to convey His revelation to men ; and that He necessarily uses it in the sense in which it is understood, otherwise there could not be any direct communication at all ; however there may further be a secondary

and parabolical meaning. And the idioms of language are as much an essential part of language as the most pure and strict grammatical forms. Who would deny to the English expression, 'I will not do more than I can help,' the meaning, more than I 'cannot help.'

If, in the above phrase, 'not' is always to have its full force, then the words of Our Lord contradict themselves,—He that believeth on me believeth 'not' on me, 'but' on him that sent me, John, xii. 44. Gen. xlv. 8, So now it is 'not' you that sent me hither, 'but' God.

These are sufficient; but the instances are innumerable to show that this phrase is only comparative, or rather is used to give emphasis to the second term in the proposition. Of which we will add some few more examples.

Jer. vii. 22, 23, I spake 'not' unto your fathers nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: 'but' this thing I com-



unto death, ‘but’ unto the glory of God ; ver. 14, Then said Jesus unto them plainly, Lazarus is dead.

Gen. xxxv. 10, Thy name shall ‘not’ be called any more Jacob, ‘but’ Israel shall be thy name.

Deut. v. 3, The Lord made ‘not’ this covenant with our fathers, ‘but’ with us, us who are alive this day.

Passages, among others, upon which this idiom may bear importantly are,—

Luke, xiv. 12, 13, When thou -makest a feast ‘call not’ thy friends, nor thy rich neighbours ; ‘but call’ the poor, the maimed, the lame, the blind.

John, v. 22, The Father ‘judgeth no man ;’ ‘but’ hath committed all judgment unto the Son.

John, xvii. 9, ‘I pray not’ for the world, ‘but’ for them which thou hast given me.

Matt. xx. 23, To sit on my right hand and on my left, ‘is not’ mine to give, ‘but’ to them for whom, &c.

‘Lead us not’ into temptation ; ‘but deliver us’ from evil.

XX.—‘*For Ever.*’

Though the proper meaning of עולם (*olam*), ‘for ever’ is said to be that of which the end is not seen, yet ‘for ever’ does not always mean

eternity, or an unlimited period; although when used, in its first application, of a limited time, it may have respect to eternity in its secondary and typical sense :—according to the rule given above,—Idioms, No. 12, p. 149. Deut. xxiii. 3, An Ammonite or Moabite shall not enter into the congregation of the Lord, even to their ‘tenth generation—for ever,’ is quoted at Neh. xiii. 1,—They found written, that the Ammonite and the Moabite should not come into the congregation of God ‘for ever.’ Exod. xxi. 6, It is written, ‘His master shall bore his ear through with an awl, and he shall serve him for ever.’

Num. xxv. 13,—The priesthood of Aaron is called an ‘everlasting priesthood.’

2 Sam. vii. 16, God says to David,—Thine house and thy kingdom shall be established ‘for ever’ before thee; thy throne shall be established ‘for ever:’—by which David understands (ver. 19), Thou hast spoken also of thy servant’s house ‘for a

a comparative sense ; for all the language of the Scripture is that heaven and earth shall pass away, and that the world shall come to an end.

Even the much stronger expression, — Thy throne, O God, is 'for ever and ever' (Ps. xlv. 6 ; Heb. i. 8)—which in itself proves the comparative weakness of the simple expression—must be taken in connexion with 1 Cor. xv. 28,—When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

'Now it is generally allowed that עולם (for ever) does not denote eternity of duration except when joined with עַד (ad). As Ps. x. 16,—The Lord is king עולם וְעַד "for ever and ever." Isai. xlv. 17, עַד-עוֹלָמִי עַד "everlasting salvation." (Maimonides : quoted, 'Garratt on Revelation,' 366, note.)

'The word "for ever" is sometimes taken for a long time, and is not always to be understood strictly. Thus, Thou shalt be our guide from this time forth even for ever,—that is, during our whole life. And in many other places of Scripture, and in particular when the word "for ever" is applied to the Jewish rites and privileges, it commonly signifies no more than during the standing of that commonwealth, or until the coming of the Messiah.' (Cruden's 'Concordance.') Cornelius à Lapidè says in like manner, 'for ever' only means a long time (Canon 4).

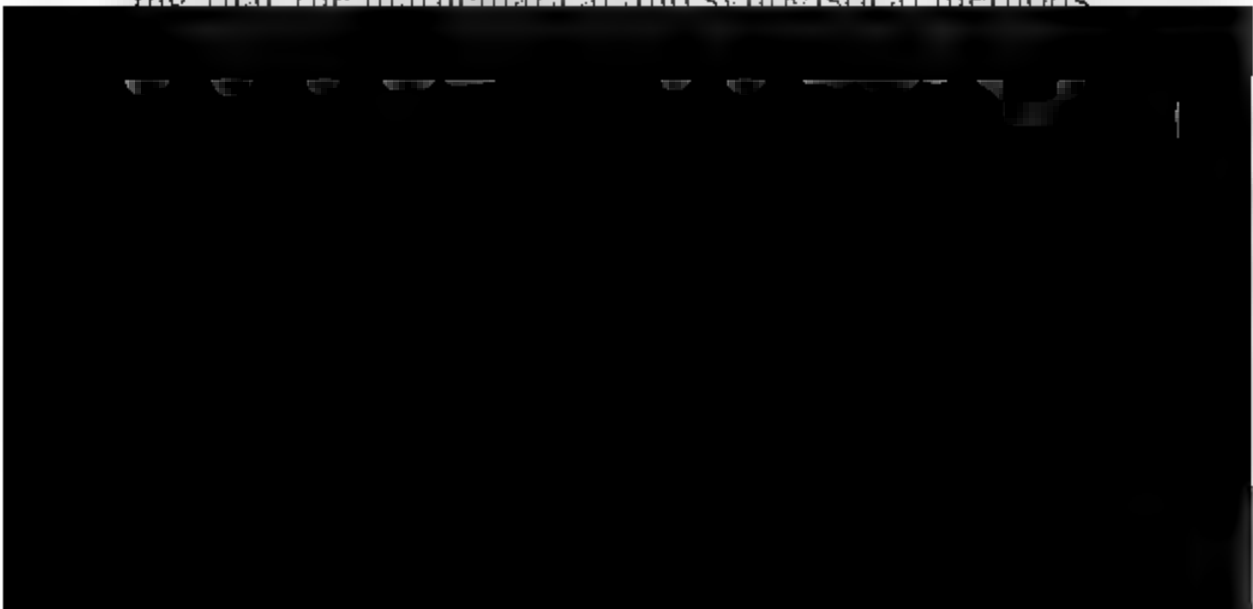
It is easy to see how the full force may be

given to each of the above expressions in a prophetic and typical sense.

XXI.—‘*All*’

In no language is the word ‘all’ generally used in its strict and literal sense, so as to be understood as admitting of no exceptions. This is so obvious that it might almost seem to be trifling to state it, or notice it. But it has obtained that strict use in one particular branch of study, the mathematical ; and the passion has been so strong, of late years, for the exact sciences, that the ordinary meaning and use have to a great degree become merged in the particular and exceptional use.

I have had occasion to show this at some length in my *New System of Logic* ; in contending that the mathematical and syllogistical methods



must clearly be that which is intended by those who used it.

Moses says, Exod. ix. 6, 'All' the cattle of Egypt died ; but at ver. 19 of the same chapter, he says again, Send now and gather thy cattle, and all that thou hast in the field.

Saul says, 1 Sam. xv. 20, I have utterly destroyed the Amalekites ; but 2 Sam. i. 13, the man who killed Saul, says, I am an Amalekite. In each of these instances the same historian wrote both the accounts. Again, at Ps. lxxxiii. 7, there are mentioned Gebal, and Ammon, and 'Amalek.' And even at 1 Sam. xxx. 1, the compiler of the history says, 'The Amalekites' had invaded the south.

In like manner, at John, iii. 32, 33, John Baptist says, 'No man' receiveth his testimony ; and then immediately after, 'He that hath received his testimony.'

At Acts, xiii. 22, it is quoted, I have found David the son of Jesse, which shall fulfil 'all' my will.

Judg. iv. 16, 'All' the host of Sisera fell upon the edge of the sword, and there was not a man left (marg. 'unto one') ; ver. 24 shows the continuance of the destruction ; The hand of the children of Israel prospered and prevailed against Jabin king of Canaan, until they had destroyed Jabin king of Canaan.

Joshua, x. 20, is similar. And it came to pass,

when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were 'consumed,' that the 'rest which remained' of them entered into fenced cities.

At Mark, i. 5, it is said, There went out unto him 'all' the land of Judea,—and were 'all' baptized.

And Acts, ix. 35, 'All' that dwelt in Lydda and Saron, saw him, and turned to the Lord.

It must be unnecessary to multiply further instances of what is quite obvious as soon as it is considered.

The application is plain to such passages as Gather 'all' the congregation to the door of the tabernacle, Lev. viii. 3. 'The whole' congregation of Israel murmured, Exod. xvi. 2. 'All' the congregation made a covenant with the king, 2 Chron. xxiii. 3.

xxxi. 19, Rachel had stolen the 'images' that were her father's—the Arabic version translates it, 'the image.'

So, Shemaim,—heaven (Gen. i. 1, 8), Panim—face; Adonim—Lord. So also, Lives (Gen. ii. 7): Deaths (Isai. liii. 9, marg.): Bloods (Gen. iv. 10; Ezek. xvi. 9; xviii. 13; Hos. iv. 2,—marg. in each): Drinks (Hos. ii. 5, marg.): Drougths (Hos. xiii. 5, marg.): Wraths (Job. xxi. 30, marg.)

This idiom is supposed sometimes to cover a mystery: as that of the Tri-Unity in the word Elohim—Gods. Sometimes a natural or doctrinal plurality, as Lives, Deaths. Generally, it is considered to signify greater than usual importance and excellence, as Elohim—God; Adonim Lord; Life; Blood; Drought.

The idiom of plural terminations with a singular verb strongly characterises the English language: as, a means, an alms, a trowsers, a snuffers, a bellows, a coal-works, an iron-works. Politics is a troublesome affair (Lord Bantam, p. 27); mathematics is an instrument; ethics is a science; the wages of sin is death.

The narrow technicality of grammarians is making every effort to expel this form, and to call it mistaken, or at least vulgar. But it is a grace, and vernacular, and the natural taste clings strongly to it, and impresses it even upon words which are added to the vocabulary. In English, however, it has no special intention or use, but it is a mere idiom and approved habit. It is to be

hoped that would-be grammarians will not be able to expel it, together with other idiomatic forms and graces of language.

Such persons disqualify themselves from appreciating the idioms of the Hebrew language, and frequently search for elaborate meanings in Scripture when nothing but what is simple is intended.

XXIII.—*Ambiguity in Words.*

Ambiguity in the meaning of words is met with in the language of Scripture, which gives a latitude to many expressions, and enables them to be applied either in a natural or in a spiritual sense, according to the intelligence or disposition of the reader. It blends the parable with its application, the type with the antitype, the prophecy with its fulfilment.

Such words are πνεῦμα, 'wind,' 'spirit ;' λόγος, 'word,' 'discourse,' the personal divine 'Word ;' 'living water,' 'spring water,' the 'water of life ;' 'rock,' a 'stone,' a 'place of defence,' a 'pillar,' an 'image,' a 'god ;' 'anointed,' a 'king,' 'priest,' 'Messiah,' 'Christ ;' 'Elohim,' 'God,' 'Gods,' 'judges ;' 'King,' 'the King,' 'Christ ;' διαθήκη, 'covenant,' 'testament ;' 'life,' 'soul' (nephesh).

Of similar effect is the idiom according to which the adjective is formed by a substantive,

succeeding and joined with the first, through which 'the Word of the Lord' may be rendered 'the Word Jehovah,' 'the Angel of the Lord,' 'the Angel Jehovah.' This is a legitimate use, for we have continually 'God the Lord,' 'the Lord God,' 'living (running) water,' 'the water of life.'

This idiom is nearly allied to that of the change taking place in the meaning of words as religion advances into the higher dispensations, and of type becoming fulfilled in the antitype; which will be presently illustrated.

XXIV.—*Change in the Meaning of Words.*

This is in the nature of an idiom.

Though the meanings of words alter in some degree in all languages, as I know nothing 'by' myself, means 'against' myself; 'no health in us,' means no 'help' in us; 'the things which should have been for their wealth,' meant their 'welfare;' 'hell,' originally, only meant 'Hades;' yet these changes have been without intention, and accidental. But in Sacred Scripture the alterations being fore-designed and systematic, and for the fulfilment of divine purposes, they ought to be looked upon and received as idiomatic, and as part of the plan of revelation by the Holy Scriptures.

I made this the subject of one of the chapters of my *Excelsior*, in which I showed it to be one

of the vehicles and ladders which carry us on and upward to higher stages in religious knowledge and attainment. I will only epitomise and condense the matter of that chapter, to give it a place here among other Scripture idioms.

The examples given under the last head—‘Ambiguity of Words’—have their place here:—*πνεῦμα*, ‘wind’—‘spirit;’ *λόγος*, ‘reason,’ ‘discourse,’—‘the Word;’ *διαθήκη*, ‘covenant’—‘testament;’ the ‘Anointed’—‘the Messiah;’ ‘the land of the living;’ ‘living (spring) water’—the ‘water of life;’ ‘Son of man;’ ‘the Angel.’

To these must be added, ‘love’—‘charity;’ ‘enemies’—‘spiritual enemies;’ ‘justice’—‘righteousness;’ ‘death’—‘spiritual death;’ ‘witnesses’—‘martyrs.’

Our Lord exemplifies the use of this idiom, when He enlarges and improves the meaning of the words ‘kill,’ ‘adultery,’ ‘false swearing,’ ‘neighbour.’

Typical words come thus to be used in their

dents of Scripture in the words, clouds, cherubim, sleep, eat, porch, gate, chambers, threshold, reed ; in particular measures and places, as the Ephah, Hin, North, South, East (in Ezekiel's temple) ; and in Zechariah, Mount of Olives, Valley of Azal ; and in numbers and times, precious stones, colours, &c. (in the Apocalypse).

To this must be added changes in the meaning of expressions, as heaping coals of fire—melting men with ‘mercy ;’ conquering and destroying,—‘conversion ;’ birds coming to ‘devour ;’ ‘dying in the Lord ;’ the first and second ‘resurrection.’

XXV. — *Neuter Verbs with an Active Sense.*

It is frequent in most languages for neuter verbs to have an active sense, but this is more especially the case in Hebrew, and in religious communication.

To ‘hear’ means to ‘obey,’ in the Hebrew and in Greek. At John, viii. 43,—Why do ye not understand my speech ? Even because ye cannot ‘hear’ my word,—‘cannot hear’ means much more than deafness, or dulness of intellect ; it signifies wilful shutting of the ears, and moral rejection.

So John, vi. 47,—He that believeth on me hath everlasting life,—And John, iii. 15, 16 ; Acts, xvi. 31 ; Gal. v. 6,—Faith and believing mean much more than intellectual conviction and assent ; they

import an active enrolment in the principles of Christ, and all that energy and service which the recruited soldier gives to his monarch and general.


Isai. lvi. 7, My house shall be 'called' a house of prayer—that is, shall be used as such, and so used exclusively.

The word 'know' has an active and practical sense, Gen. xviii. 21,—If not I will 'know.' Psalm i, —The Lord 'knoweth' the way of the righteous, opposed to, the way of the ungodly 'shall perish.'

This is a principle which hardly needs multiplied exemplification.

XXVI.—*The Impersonal.*

The impersonal form is very frequent in Scripture, and the observance of this removes many difficulties. And otherwise special applications are made which are not according to the meaning of the passage.



their eyes. It is the imperative form, 'Go tell ye this people,' carried on to the subjects of the message, idiomatically and poetically.

So, 2 Sam. xxiv. 1; And the anger of the Lord was kindled against Israel, and 'he' moved David against them:—This 'he' is impersonal in this place, and is explained by 1 Chron. xxi. 1, where it is said, 'Satan stood up against Israel, and provoked David to number Israel.' That is, God permitted Satan: as at Job, i. 12, and ii. 6.

1 Cor. iv. 4, where St. Paul says, 'I' know nothing by (against) myself (*συνοῖδα*):—he only puts and supposes the case of himself or any other person believing they have a clear conscience. And 1 Cor. xiii. 11, When 'I' was a child 'I' spoke as a child, 'I' thought as a child, &c.

Rom. vii. 9, is the same, 'I' was alive without the law once: which he never was, but he speaks in the name of the whole human race, and especially of the Jews; or, rather, theoretically supposes the case. And again, in the same chapter, vv. 14 to the end, For we know that the law is spiritual; but 'I' am carnal, sold under sin. For that which 'I' do I allow not: for what 'I' would 'I' do not, but what 'I' hate that do 'I'; and so forth.

Matt. v. 13, Wherewith shall 'it' be salted? seems not to apply particularly to the salt, or the earth, but to be of the same nature.

The Hebrews use the impersonal 'I' more than we do in English; and they also use the

plural 'they,' when we should use 'one :—such as, 'they are wont,' where we would say 'one is wont.'

The Hebrews also use peculiarly the impersonal 'them :—as, Isai. xxxv. 1, The wilderness and the solitary place shall be glad for 'them.' Isai. v. 30, And in that day they shall roar against 'them' like the roaring of the sea : where 'them' has no antecedent. Isai. viii. 8, 21, And 'they' shall pass through it hardly bestead and hungry.

These idioms may, many of them, seem obvious, and hardly worthy of mentioning. But they are necessary to be noticed, because forced applications are often made of expressions which are simply poetical and idiomatic.

At the same time it is to be kept in mind that idioms do sometimes couch prophecy (Canon XII. *supra*) ; but this is not by virtue of any grammatical necessity.

The following are other examples of the im-

The impersonal 'he,' 'his,' without an antecedent, often idiomatically means the Lord, Jehovah. Dan. viii. 11, the place of 'his' sanctuary was cast down. Isai. xxiii. 13, They (the Assyrians) set up the towers thereof, they raised up the palaces thereof, and 'he' brought it to ruin. Rev. xxii. 14, I am Alpha and Omega, the beginning and the end, the first and the last: blessed are they that do 'his' commandments.

XXVII.—*Compound Symbols and Metaphors.*

It is a current idiom to express a compound idea by two substantives joined together by a conjunction. Thus 'the prince of the power of the air' (Eph. ii. 2) means the 'spiritual potentate.' Tidings 'out of the east and out of the north' shall trouble him (Dan. xi. 44) seems to mean, from 'the north-east,' for the Turks came out from the north-east of Asia, and there is no one word in the Hebrew to express the 'north-east.' 'The wisdom of God in a mystery,' is the 'mysterious wisdom,' 1 Cor. ii. 7. 'The foolishness of preaching' (1 Cor. i. 21) is the 'foolish preaching:' being much the same as the corresponding expression in Isai. xxxii. 20, Blessed are ye that sow beside all waters, that send forth thither the feet of 'the ox and the ass:' both being equally compound descriptions, signifying the illiterateness of the Apostles,

who were 'unlearned and ignorant men' (Acts, iv. 13); born of 'water and of the spirit,' means 'spiritual washing or baptism;' though it also recognises the use of the outward sign of the inward spiritual grace.

Other examples are, Cant. iii. 6, and iv. 14, 16,—'myrrh with frankincense:' that is, 'perpetual praise.' 'God and the Father,' Gal. i. 4; Eph. v. 20; that is, 'God the Father.' Revel. xix. 14. 'Armies in heaven,'—that is, 'heavenly armies.' 1 Cor. ii. 4. Demonstration of 'the spirit and of power:'—that is, the powerful spirit. 1 Thess. ii. 12,—'his kingdom and glory:'—his glorious kingdom. 'Cedar, and scarlet, and hyssop, and burning,' Num. xix. 6: The same, Levit. xiv. 4, 6, 49, 51—are all a description of Christ's one atoning sacrifice. 'Fire, whirlwind, and sword,' Isai. lxvi. 15, 16—all together describe God's swift consuming punishment.

This is part of a very essential feature in the style and texture of Scripture. It is partly

as the voice of many waters, and as the voice of mighty thunderings,' (Rev. xix. 6), points itself out to be a varied description of one thing. And so also, Ezek. i. 24, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of a host.

The same principle has been exhibited and partially illustrated at Book i. article 31. It will again be shown to characterise types, and parables, and ceremonial representations, when we come to describe the method of typical prophecy. See Book v. art. 5, on double and triple types.

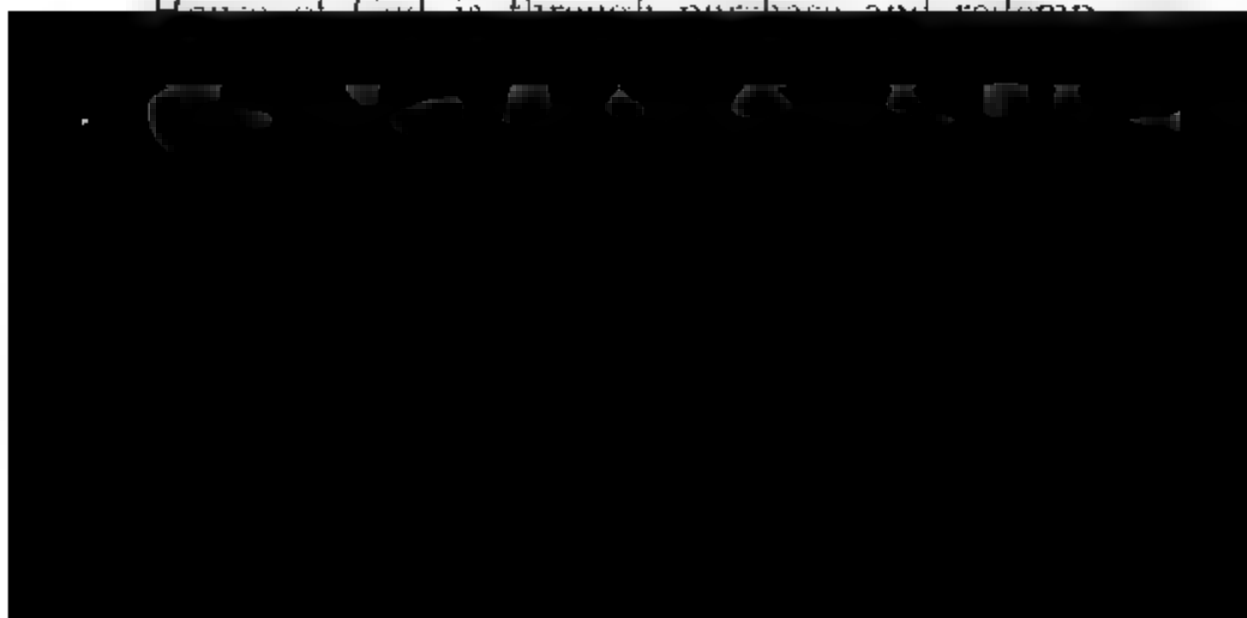
I make much use of it in my Doctrinal Exposition of the first twenty chapters of Exodus, where I show it to be an essential feature in the texture of the Mosaic revelation and ritual. As this Commentary is not yet published, and may not be published, I will add here a few examples of the use of this principle. At the 13th chapter of Exodus the Lord says to Moses, ver. 2, 'Sanctify (that is, separate) unto me all the first-born.' Then, in the next verse, Moses says, 'There shall no leavened bread be eaten.' Then follow the laws of the unleavened bread; and then, at ver. 12, the first injunction is again renewed, 'Thou shalt set apart unto the Lord all that openeth the matrix.' This seems a confusion of two distinct ordinances. But the explanation is, that the symbols of these two ordinances are to be put together, and the one supplements the other. They,

together, signify that the 'separation' of the first-born, is to be to 'holiness' and renunciation of the world and the flesh, represented by 'leaven.' Thus the two ordinances together become one doctrinal command.

In like manner, in one and the same verse, 13th, of the same chapter, Every firstling of an ass, thou shalt 'redeem' with a lamb; and if thou wilt 'not redeem it,' then thou shalt break his neck; and all the first-born of 'man' thou shalt redeem:—here, three symbols are put together to describe the one plan of Redemption; namely, 1st, The redemption of the sinner,—the ass; 2nd, the perdition of the sinner who does not accept the redemption—'thou shalt break his neck'; 3rd, that the redemption is of 'mankind'—all the first-born of 'man' thou shalt redeem.

Similarly, Gen. xvii. 12, 13,—he that is born in the house, 'or' bought with money—signifying, thus put together, that the new birth into the

House of God is through purchase and redemption.



Numbers, viii. 2-4, Aaron is ordered to light the lamps on the candlestick,—and ver. 6, &c. Moses is commanded to take the Levites and cleanse them ; and the manner of it is shown. By which proximity of symbols is signified, that the Levites were to make themselves pure and holy, in order to be patterns, and to give light to the people, Matt. v. 14-16.

And so, Deut. xvi. 4,—There shall be no leavened bread seen with thee in all thy coasts seven days ; neither shall there anything of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. These brought together show that being unleavened, and leaving none of the flesh until the morning, mean the same thing, namely, an entire renunciation of the world and the flesh ; or rather that the unleavening, the purifying of the soul, must be complete, and without reservation.

This is the form and plan of symbol and type throughout the whole Scriptures, but especially in the Mosaic dispensation ; and it is necessary that it should be most closely observed and appreciated. It is utterly unlike anything scholastic and Aristotelian. But it is not foreign to the style of poetic imagery.

What is particularly to be observed and digested is, the independent and seemingly unconnected manner in which these ideas or symbols are introduced : to be compared to nothing so well as to hieroglyphical symbols or signs placed one after

another. Such are many of the examples quoted above:—the separating the first-born, and the unleavened bread; the lighting the lamps, and the purifying of the Levites; the putting away of leaven, and the keeping nothing of the sacrifice until the morning.

It is as if two ideas were given, to be expressed; and that then they might be expressed by any symbols or descriptions: so that they be placed in juxtaposition and succession.

So, to express 'whiteness,' Cant. iv. 5,—Thy breasts are like two young roes that are twins, which 'feed among the lilies.' And, again, Cant. ii. 16,—My beloved is mine,—he 'feedeth among the lilies:' to express pure whiteness.

BOOK III.

PROPHECY.

I.—*Preludes.*

IT is the plan of prophecy to commence by preludes : that is, the shortest and most comprehensive prophecies come first, reaching from the beginning to the end of all things ; then afterwards these outlines are filled up in their details by other prophecies of less extent ; which also mostly stop short of the end.

This is very much like the overture in a musical performance, or the prologue to a drama, which rehearses in brief the prominent movements and scenes which are about to be developed and acted in the distinctive and successive parts of the piece.

The first prophecy in Scripture is the shortest and most comprehensive of any, embracing the whole scheme of redemption to its completion,—The seed of the woman shall bruise the serpent's head.

The first and second Psalms contain the whole substance of the Psalms. The first pronounces the judgment of reward and punishment upon the godly and the unrighteous; the second sums up Christ's conflict with sin: his final conquest, and the obedience of all kingdoms to His will.

The two first chapters of Isaiah are a prelude to all his prophecies, which fill up and expand the plan of redemption, with many particular prophecies, and typical deliverances and judgments.

The first chapter of Hosea contains the outline of his whole prophecy to the end.

The first chapter of Joel describes the typical judgment on the vegetable world by locusts, which forms the groundwork of the social judgments which he afterwards pronounces.

The second chapter of Daniel (especially ver. 35, 45) draws the outline of universal history from the beginning to the end, which he afterwards fills up with greater detail in chapters vii., viii., ix., x., xi., xii. In like manner, his vision in chap. viii.

the outline of our Lord's prophecy in the Gospels, of the events to intervene before His final coming: that nation shall rise against nation and kingdom against kingdom, and great earthquakes shall be in divers places, and famines and pestilences, and fearful sights and great signs shall there be from heaven (Luke, xxi. 10, 11); and, 'Wheresoever the body is there shall the eagles be gathered together' (Luke, xvii. 37), and given as briefly by the other Evangelists; and yet it does not go on to the final consummation, as St. Paul, 1 Cor. xv. 28; or our Lord, Matth. xxv. 46; or even Isaiah, lxvi. 24.

II.—*Spiritualizing Types.*


The most frequent form of prophecy is that of spiritualising types.

The Prophets, when prophesying, mostly had before their mind some typical event, which they in a manner described over again, and enlarged into its spiritual signification. Thus Joel, after describing the plague of real locusts, proceeds to denounce the invasion of the figurative locusts over all the land of Israel, by the armies of the Chaldeans. In the Book of Revelation the judgments of the seven trumpets, and the expansion of the seventh trumpet into the seven vials, is a repetition in antitype of the march of Joshua and his host round Jericho once on each of the seven days, and his sevenfold march in the last of the seven days, at

the end of which the walls of the city of heathenism fell down, and the saints went up and took possession. The plagues of Egypt and the miracles of Moses and Elijah are also continually in the mind and language of St. John : Rev. ix. 3, 4 ; xi. 5, 6 ; xii. 6, 14, 16 ; xv. 2, 3 ; xvi. 2, 3, 4, 12, 21.

The whole Book of Revelation is a rehearsal and application of the types of Scripture, with which the mind and soul of St. John seem to have been more fully possessed than any other of the sacred writers ; and he, as it were, sums up the antitypical fulfilment of all sacred and profane history in one final catastrophe and drama.

'The Apocalypse Fulfilled,' by P. S. Desprez (1854), shows that all the principal events predicted in the seals, trumpets, and vials, took place in the wars of the Romans with the Jews, and at the destruction of Jerusalem, contending that the Book of Revelations was written in the reign of Nero.



For this seems to have been the divine plan of prophetic progress, namely, that in the schools of the prophets they were always studying, and filling their minds with, and meditating upon, the events and precepts recorded in the then existing Scriptures, and that, having their thoughts and hearts thus occupied and possessed with these materials—so digested, and so pregnant and suggestive—that God vouchsafed to them from time to time some further applications and revelations, so that the building and ladder of prophecy was continually growing up higher and higher, and more and more spiritual and complete, by additions in number to the old steps, and upon the old foundations.

Isaiah, xxv. 11, 'And he shall spread forth his hands in the midst of them as he that swimmeth spreadeth forth his hands to swim, and he shall bring down their pride together with the spoils of their hands : ' this, of Christ's victory on the cross over the powers of Satan and the world, is an evident application of Moses' conquest of Amalek, while holding up his hands in weariness and pain, in the attitude of the cross, Exod. xvii. 12.

Psalms xlv. turns the marriage of Solomon into an epithalamium on Christ's marriage with his Church. Ps. lxxii. is, in like manner, in the person of Solomon, a celebration of Christ as the judge.

The eighth Psalm spiritualises the dominion which God gave to Adam over the fish and the fowl and the beasts, and over every creeping thing of

the earth. Psalm lxviii. applies the magnificent march of the Israelites in the wilderness to the march of the Messiah to the conquest and conversion of the powers of sin and the kingdoms of the world; and ver. 18, especially, Moses' ascent on Mount Sinai to Christ's ascension into heaven, to procure the gifts of the Holy Ghost, on the day of the giving both of the old and of the new law.

As the stony tables of the law were written upon both sides, Exod. xxxii. 15, so the prophets represent the spiritual and gospel law also to be written on both sides, Ezek. ii. 10; Zech. v. 3.

There is a remarkable example of this spiritualising of types at Micah, vii. 15, 19:—According to the days of thy coming out of the land of Egypt will I show unto him marvellous things. He will subdue our iniquities (as he did the Egyptians); and thou wilt cast out their sins into the depths of the sea. The change of person is according to an idiom described in the last book.

As prophecy is couched habitually in the lan-



III.—*Prophecies are not in the Order of their Fulfilment.*

Order of succession in the fulfilment of events is not to be looked for in the order of the prophecies; but later events may be prophesied first, and earlier events afterwards, even in the same prophet. This has been already partly shown, in that the earliest prophecies go on to the end, and things nearer in time are filled in after.

To Abraham is first shown the final exaltation of his race, and then the intermediate fortunes of his family are disclosed to him, by direct language and by types: as the four hundred years' pilgrimage and servitude; and the several captivities of the Hebrew Church, typified in the persons of Sarah and Rebekah, Abraham's and Isaac's wives.

Isaiah proclaims, at the beginning of his second chapter,—‘And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it;’ and then he prophesies, chap. vii., ‘The virgin shall conceive;’ and then of the destruction of particular nations, chapters xiii. to xxiii.; and then of the earlier fall of Sennacherib, chap. xxxvii.; and then of the captivity and return from Babylon, chap. xxxix. xl.’


Daniel prophesies, chaps. vii. and viii., of the little horn in the west, and the little horn in the

east, which were to arise after the destruction of the Roman Empire ; and then he afterwards gives the prophecy of the seventy weeks, and the coming of the Messiah, and the destruction of Jerusalem by the Romans—all which are intermediate ; and then, after that, he returns, chap. xi. 36, to the wilful King of the East, and gives more particulars of his acts and conquests, and of his extinction, and carries on the catastrophe to the end.

At Micah, v. 1, the smiting of Christ on the cheek is mentioned before his birth in Bethlehem Ephratah, ver. 2.

It is still more evident how the prophecies of the minor prophets are interwoven one with another, even when taken in the chronological order of their prophesying.

This does not prevent that there is a general progression and culmination in all prophecy, especially when looked for and inquired into in its spiritual sense ; only regular order of historical sequence is not to be expected, or made a guide



IV.—*Prophecies by Surprise.*

I can find no other suitable word to express this remarkable feature in prophecy, than to say they are scattered in by surprise.

Very notable prophecies are suddenly and singly introduced, seemingly without fitness or sequence, or anything which would draw expectation to their importance, till the actual fulfilment revealed their character and significance.

It is as if the Holy Ghost had in his treasury a certain number of truths which He counselled to bring forth,—a certain number of signals which He fore-determined to set up,—and which He sought opportunity to introduce into the texture and structure of the Old Testament, preparatory to their fulfilment and application in the latter times of the New Testament dispensation.

The prophecy, 'The virgin shall conceive,' seems to come in without any relation to spiritual deliverance, or any connexion which would lead the expectation on to the coming of the Messiah.

'Behold thy King cometh unto thee, riding upon an ass,' Zech. ix. 9, seems to have no easy connexion with the deliverance of Israel from the oppressions of Tyre and Sidon, and Gaza, and Ekron, and Askelon. And still more unconnectedly the prophecy, Zech. xi. 12, 13, 'And I said unto them, If ye think good, give me my price; and if

not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter :—which comes in between vv. 10, 11, 14, 'I took my staff Beauty, and it was broken in that day,'—and, 'Then I cut asunder my other staff, Bands, that I might break the brotherhood between Judah and Israel.' And again, chap. xiii. 6, 'And one said unto him, What are these wounds in thine hands?' which comes in suddenly after vv. 2, 4, 5, I will cause the prophets and the unclean spirit to pass out of the land : and—The prophets shall be ashamed every one of his vision :—But he shall say, I am no prophet, I am an husbandman ; for man taught me to keep cattle from my youth. Then it proceeds :—And one shall say unto him, What are these wounds in thine hands ? Then he shall answer, Those with which I was wounded in the house of my friends.

And, Micah, iv. 13,—v. 1, 2, Arise, thrash, O daughter of Zion.—Now gather thyself in troops, O daughter of troops : he hath laid siege against

And later in the same chapter, ver. 22, A woman shall compass a man.

So also that leading prophecy quoted Hebrews, x. 5-7, Sacrifice and offering thou wouldest not, but a body hast thou prepared me : in burnt-offerings and sacrifices for sin thou hast had no pleasure : then said I, Lo, I come to do thy will, O God,—which at Psalm xl. is apparently introduced without any matter or subject leading to it, but amidst David's prayers and praises for deliverances. And, lastly, the consummating doctrine of the tri-unity of the Godhead (Isa. xlviii. 12, 16) : I am the first; I also am the last. . . . Come ye near unto me, hear ye this ; I have not spoken in secret from the beginning ; from the time that it was, there am I ; and now 'the Lord God,' and 'his Spirit,' hath sent 'me.'

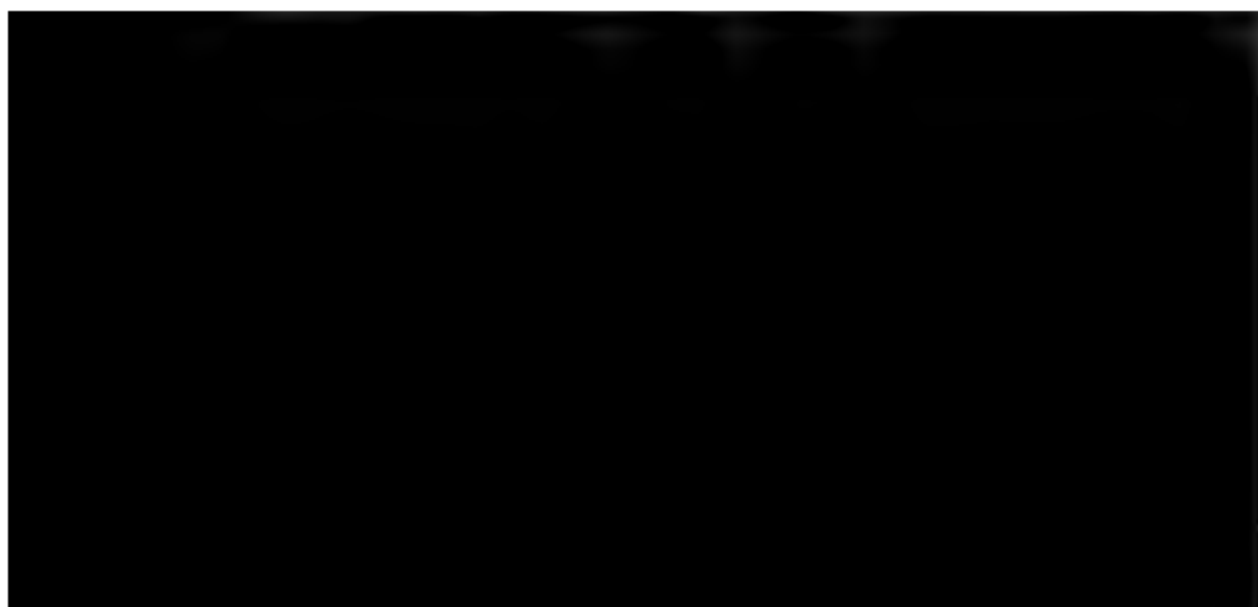
Known unto God are all His works from the beginning of the world. Therefore every topic is always present with Him ; and the occasion is at hand, in every event and in every connexion, in which he may opportunely arrest the minds of religiously expectant men, and feed their thoughts and hopes with new and startling subjects for their wonder and spiritual digestion.

At Ps. lv. 13, 'But it was even thou, my companion, my guide, and mine own familiar friend.' The word for 'my familiar friend,' is, in Hebrew, *Mi-judai*: foretelling thus incidentally by name the betrayer of our Lord.

Ps. xvi. 10, 'Thou wilt not leave my soul in

hell;' and Ps. xvii. 15, 'When I wake up, I shall be satisfied with thy likeness,'—are of the same description. And still more that of Job, xix. 25, I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.

By unwilling and unbelieving minds the high character of these prophecies can hardly be acknowledged, because of the lesser importance and elevation of the subjects among which they are introduced; but to the devout and studious inquirer, who endeavours to bring himself to contemplate the work of Redemption as everything, and Christ as the one subject of God's design, and for man's apprehension, these truths come in hardly by surprise, but rather according to expectation, from the overflowing wealth and superabundant treasures of the Holy Spirit. The qualification required is only that of a spiritualised appetite and discernment.



there must have been an ever-advancing flow of thought, and near and truer expectation of the crowning mercy of David. And this we may be assured of, by observing the frequent Gospel ideas and expressions occurring in the apocryphal book of Esdras: such are,—‘The Son of God,’ ‘Change of heart,’ ‘The Bride,’ ‘My Son Jesus,’ the revelation of God’s City (the kingdom of God) far away from the works and buildings of men (2 Esdras, ii. 47; vi. 26; vii. 26; vii. 28; x. 54); and other similar passages. Nevertheless it is evident that they could not comprehend them in their highest meaning, for even the Apostles of our Lord could not understand his personal teaching while He Himself was with them, and explaining His parables to them, nor until the giving of the Holy Ghost to them after His ascension. The most advanced Christians are still looking for a better faculty and discernment, and more perfect insight into openly revealed truth; and no one is able to apprehend even the physical phenomena which surround him beyond the scope and acuteness of the senses with which he is endowed.

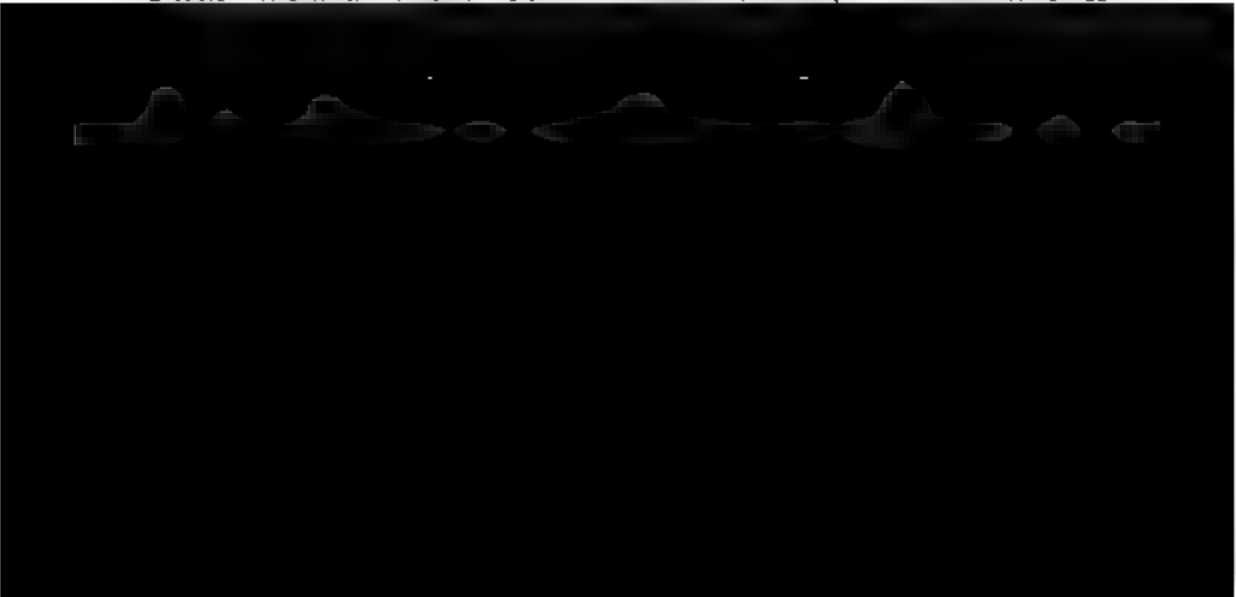
All this is true and necessary through the constitution of our nature, but it becomes still more obvious upon examination of some particular occasions and instances.

Caiaphas, at all events, did not understand, in its true signification, his own prophecy, that ‘one man should die for the people;’ neither could Balaam have understood in their spiritual sense

the conquests of the 'Star out of Jacob, and Sceptre out of Israel,' which he predicted.

These were profane prophets. But prophets in general may be frail and faulty. Jonah was a prophet, both by word and typically, of a very high character. 'Saul also was among the prophets,' as is twice mentioned,—1 Sam. x. 2, and xix. 24. This is an essential principle in the prophetic character, that the dignity of the office and trust is not necessarily in proportion to the religious standard.

Psalms lxxxix. could not have been written in its existing form, if the double intention of its phrases, 'He shall call me, Thou art my Father;' 'I will make him my first-born;' 'He shall stand fast for evermore,' had been perfectly understood, being followed, as they are, by, 'Thou hast broken the covenant of thy servant;' 'Thou hast put out his glory, and cast his throne to the ground.' David could not have known all the truth which Paul would draw out of his words, 'Thou art a



received directly into the natural minds of men; and it is of the essence of parable that it shall be an enigmatical and analogical representation.

St. Paul cannot have known that his warning, 'Harden not your hearts, as in the provocation, when your fathers tempted me forty years' (Heb. iii. 8, 9), predicted the destruction of the Jews forty years after the offer of the Gospel to them by our Lord. Indeed it is clear that the Apostles and Evangelists were very ignorant of the application of the predictions of the second coming, and of the day of judgment recorded by themselves.

Some prophecies, moreover, are ambiguous, as, 'Who saith to the deep, Be dry, and I will dry up thy rivers' (Isai. xlv. 27); some are highly figurative, as, 'The Lord shall utterly destroy the tongue of the Egyptian sea' (Isai. xi. 15); both which kinds are for the express purpose of enigma and concealment. Others could not be interpreted till they were fulfilled: such as, 'What are these wounds in thy hands?' 'Smite the shepherd, and the sheep shall be scattered;' 'And I took the thirty pieces of silver, and cast them to the potter,' Zech. xiii. 6; xiii. 7; xi. 13. And if the prophets had understood them themselves, there was no command given that they should not have explained them. The prophets of scriptural truth were commissioned to impart to faithful and earnest hearers all that they knew.

This principle becomes directly apparent by a comparison of our Lord's manner of prophesying with that of any of the prophets. No one in read-


ing any of our Lord's predictions, whether open or by parable, can doubt for one moment that he perfectly understood and knew what would be the exact mode of the fulfilment of each of them.

VI.—*Ambiguous Prophecies.*

Many prophecies are couched in ambiguous phraseology.

This is of necessity from the nature and use of prophecy. This was an acknowledged characteristic of the heathen oracles, of which one well-known example is, 'Croesus having crossed the Halys, will destroy a great empire' (Herodotus).

It is also admissible into prophecies of the sacred Scriptures. It must be so from the very nature of parable and prophetic figure, and the imperfect understanding and preparation of those to whom they were addressed. It is of intention too, that the full meaning should not be known till



not have accepted a more literal description. The prophecy might have been suppressed, and the prophet who declared it might have been execrated to death, as the apostles were afterwards when they openly proclaimed this truth,—‘Away with such a fellow from the earth, for it is not fit that he should live.’—Acts, xxii. 22.

In Isaiah, xlix. 12,—Behold, these shall come from far, and lo, these from the north and from the west, and these from the land of ‘Sinim.’—The name used is that of the Chinese, who were on the east of the Holy Land. But as the Chinese were then unknown, the word is used which resembles Mount Sinai, on the south; and the east and the south being equally unmentioned, the direction of the nation intended is left ambiguous; so that in the ambiguity, the Septuagint translates it the Persians, and the Vulgate the south country.*

Isai. lxi. 1, *sqq.*, ‘The spirit of the Lord is upon me,’ might be applied to our Lord or to Isaiah, till the Lord, by quoting it, appropriated it to Himself. Isai. xlviii. 16, is in the Hebrew, ‘The Lord God hath sent me, and his Spirit.’ Some may say that ‘his Spirit’ is in the accusative case. But it is in the nominative, and our version expresses the real meaning.’

At Isai. xlix. 3, ‘O Israel’ is addressed to the Lord Jesus; but some literalists would contend

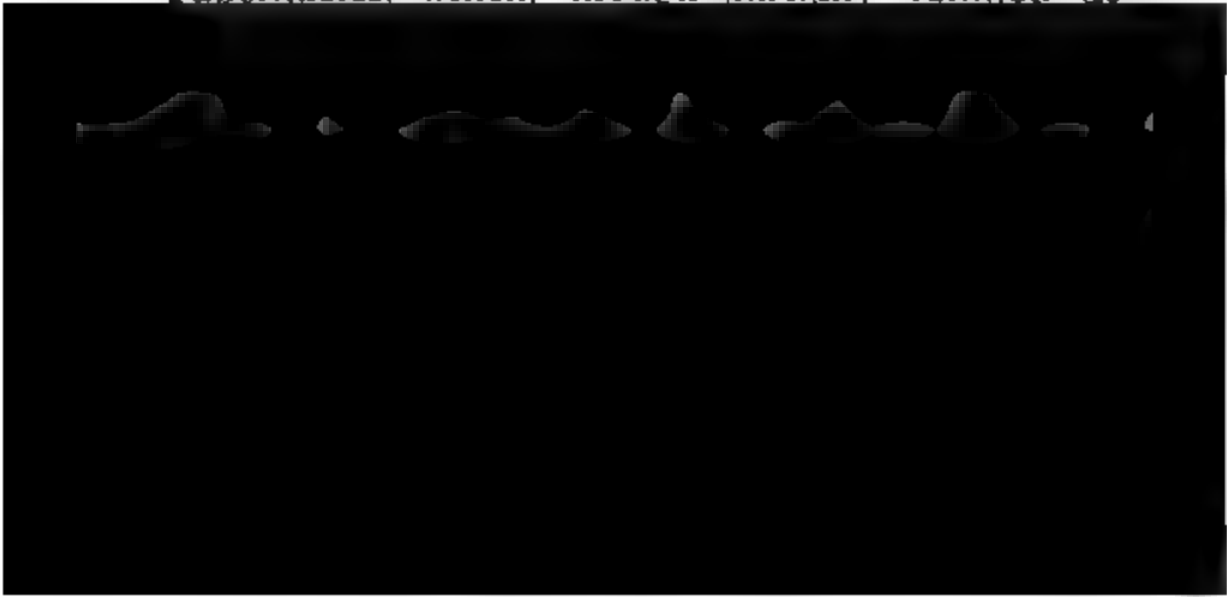
* Cornelius à Lapide shows that סִינִים, Sinim, cannot properly be the parts about Mount Sinai.

that it meant no more than the son of Isaac and his posterity, especially as Israel is used in its natural sense at ver. 7.

In Isai. xxxiv. 17, 'And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein'—It is ambiguous whether the prophecy speaks only of the possession of Idumea by the wild beasts mentioned in vv. 14, 15, or whether it is not a figurative promise of a spiritual possession by the evangelists of the heathen world.

Similar is Hosea, xi. 10, 'They shall walk after the Lord; he shall roar like a lion: when he shall roar, then the children shall tremble from the west.'

And similarly our Lord said, 'My time is not yet full come' (John, vii. 8), which seems to have several applications (ver. 30, and viii. 20), but especially to the types contained in the feast of Tabernacles, which, though partially fulfilled at



past tense, 'He was oppressed and he was afflicted,' has given a handle to the Jews to contend that the application was present or past; and accordingly the Eunuch asks Philip, 'Of whom speaketh the prophet this? of himself or of some other man?' Acts, viii. 34.

Other examples are,—Gen. iii. 24, to 'keep' the way of the tree of life.

At Ps. lxxii. 18,—'All nations shall call him blessed (saying), Blessed be the Lord God of Israel,'—it depends upon the idiomatic insertion of the word 'saying,' whether the Psalm applies to Solomon exclusively, or whether it ascribes deity to the subject of it, who therefore prophetically is Christ.

Amos, ix. 12, 'Edom,' without the vowel-points, is ambiguous for 'Adam,' and accordingly St. James quotes it (Acts, xv. 17) as 'Adam,'—as prophetic that the residue of 'men' should seek after the Lord, and all the Gentiles.

VII.—*Literal Prophecies.*

On the other hand, some prophecies are direct and literal, as that to Abraham, that his seed should be sojourners 400 years; that of Joseph, that there should be seven years of plenty, and then seven years of famine; that to Noah, that there should be 120 years to the flood; that of

Zech. ix. 9,—Thy king cometh, riding upon the foal of an ass; and Zech. xiii. 6,—What are these wounds in thy hands? those with which I was wounded in the house of my friends. So the Passover redemption, and the slaying of the first-born.

Isaiah, chap. liii., is so direct and positive as almost to be literal.

That Jesus should be born in Bethlehem was clearly understood by the Scribes, and it was plainly foretold that He should preach in Galilee of the Gentiles.

VIII.—*Double Prophecies.*

Some prophecies have two or more successive applications, as in the leading example,—The virgin shall conceive.

It is almost impossible to doubt this of the 89th Psalm, where it is said of Christ, His seed shall endure for ever, and his throne as the sun



opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing;’ which was fulfilled by the Saviour both literally and spiritually.—John, ix. 7, 39; Matt. xii. 22; Mark, vii. 35.

The same in all instances where the outward sign and inward grace—the type and the antitype—are mentioned together as one; as that, He shall take the lambs in His arms;—There be some standing here who shall not taste of death till they have seen the kingdom of God come with power;—and all the prophecies of the preaching to the nations by Jewish apostles, which were once fulfilled at the beginning of Christ’s kingdom in the world, and will be again fulfilled when the converted Jewish people shall become the preachers of revived Christianity.

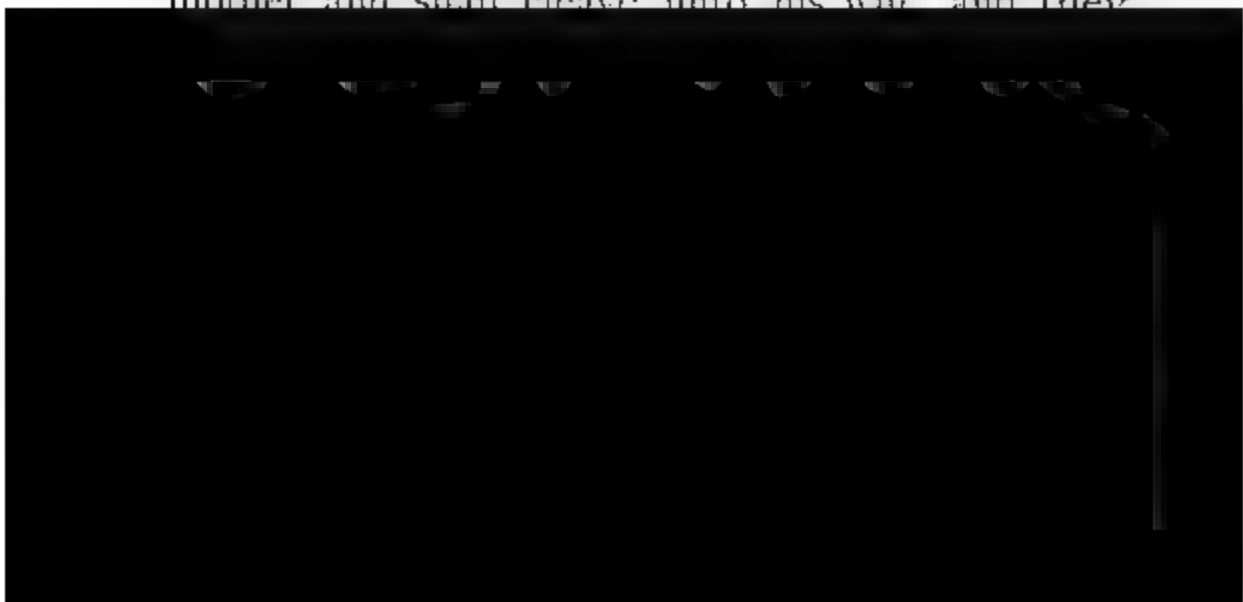
It must be doubtful whether the promised change of nature, Isaiah, xi. 7, ‘The cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox,’ will have both a literal and a figurative, but it is without question that it will have a spiritual fulfilment.

Zechar. iv. 9,—‘The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it,’ is acknowledged to have its fulfilment both in the material and in the spiritual temple, by Zerubbabel and by Christ; and so must it be also of all the early part, at least, of the Book of Zechariah.

Other examples are, 1 Sam. ii. 10, 'He shall give strength unto his king, and exalt the horn of his anointed.' 1 Sam. ii. 30, 'I said indeed that thy house and the house of thy father should walk before me for ever; but now the Lord saith, Be it far from me.' This must be spoken also of the rejection of the whole Aaronic priesthood, as well as of Eli's house, the family of Ithamar; for it was never said of Ithamar, but of Eleazar, that the priesthood should be continued in his family (Num. xxv. 11, 13); therefore this must be spoken in a secondary sense of the whole house of Aaron, as it has been fulfilled.

Indeed this is a necessary principle, since God repeats His corresponding dispensations with a continual recurrence,—according as it is said by Christ Himself,—Wheresoever the carcass is, there shall the eagles be gathered.

A conclusive example is the divine precept, 'Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they



xvi. 10; xl. 6-8. Isai. vii. 14. Jer. xxx. 3, 9. Matt. iii. 12; xxiv. 14, 15. Luke, i. 32. John, xvi. 22. I John, ii. 18.

The whole 52nd chapter of Isaiah is a double prophecy of the redemption of the Jews from the captivity of Babylon, and of mankind from the captivity of sin. Rather it is a constant application of the first fulfilment to the second, the antitypical fulfilment.

Some prophecies, when examined, divide themselves into two parts, applicable to different periods,—as the prophecy which our Lord quoted,—The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor—to preach the acceptable year of the Lord; but He forbore to quote the last part, which was to be of future accomplishment—‘and the day of vengeance of our God.’ So our Saviour’s prophecy on the Mount of Olives of the signs of His coming, and of the end,—which divided itself into a declaration of the judgment upon Jerusalem, and into the judgment of ‘that day,’—Matt. xxiv. 36.

It is much the same thing—a prophecy having two parts applicable to different periods, and being in one part which has both a literal and a spiritual meaning.

BOOK IV.

QUOTATION AND APPLICATION OF PROPHECY.

I.—*Repetition of Incident.*

Query.—What are called fulfilments are frequently only repetitions of incident and notices of corresponding event. For example, Out of Egypt have I called my son,—Gen. xiii. 1 ; Hos. xi. 1 ; Matt. ii. 15. Rachel weeping for her children,—Jer. xxxi. 15 ; Matt. ii. 17, 18. He shall be called a Nazarene,—Judg. xiii. 5 ; Matt. ii. 23. He that eateth bread with me hath lifted up his heel against me,—Ps. xli. 9 ; John, xiii. 18. The plowers plowed upon my back, Ps. cxxix. 3,—which were incidents in the lives of God's suffering and persecuted people.

The following also are repetitions of incident and circumstance rather than quotations of direct prophecy.

Rom. xv. 21,—As it is written, To whom he was not spoken of, they shall see, and they that have not heard shall understand ; for Isaiah, lii.

15, certainly does not directly apply to St. Paul's not building upon another man's foundation, though it does generally to Christ's bringing the Gentiles into his Church and kingdom.

So 2 Cor. viii. 15, 'As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack : ' from Exod. xvi. 18, of the gathering of the manna. This can have been no purposed prediction of the mutual contributions of the Christian converts.

2 Cor. iv. 13,—As it is written, I believed, and therefore have I spoken; I also have believed, and therefore speak.

2 Cor. ix. 9,—As it is written, He hath dispersed abroad, he hath given the poor, his righteousness remaineth for ever,—from Ps. cxii. 9.

These are only apt quotations, not a citing of prophecy or type; much as St. Paul quoted, The Cretans are always liars, evil beasts, slow bellies (Tit. i. 12); and, As certain also of your own poets have said, For we are also his offspring (Acts, xvii. 28), from heathen writers.*

The explanation is that *all* history, and especially all Scripture records and incidents, are

* 'Grotius, an unprejudiced as well as learned author, observes it of them, as a general rule with them (the Jewish writers), When any present action does aptly represent a past action, they say, then was this or that place of Scripture fulfilled : *ubi factum aliquod veteri simile occurrit, dicunt ἐπληρώθη, sive comprobatus est hic ille Scripturæ locus. Annot. Matt. i. 22.*'—Quoted from Moses Lowman's *Argument from Prophecy* (1733), p. 80.

stages towards that one great event intended of God—the Advent and Redemption of Christ—and therefore are preparatory to and prophetic of it. According to this, every event that was recorded, and every approved and eminent man, was a forerunner of Christ, and a pattern of His life ; and the whole of the Old Testament Scriptures were a preparation for the Incarnation, through the mind and motion of the Spirit, which was present and ruled, not only in the effusions of direct prophecy, but also in every event and expression, and in the choice and manner of recording them. So that the inspired writers, in quoting the Old Testament, with whose language and description their minds were filled, were always necessarily quoting prophecy, though the occasions referred to had no direct prophetical or typical reference to the after-event.

Corollary.—Direct prophecy necessarily blends with indirect prophecy and type, and the boundary between them can never be determined ; it must ever be different to different persons and dispositions. It is one of those matters in which truth does not impose a strict line of definition.

II.—*Several Prophecies quoted as one.*

In quotation frequently the spirit and effect of several prophecies or typical events are quoted as one, being all together at once in the mind of the

speaker or writer, and supposed to be well known to the hearer or reader. Thus,—


In prophecy,—in Matt. xxi. 44—Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder,—our Lord quotes Isai. viii. 14, 15, Zech. xii. 3, and Dan. ii. 44; all which passages are referred to in the margin of our Oxford Bibles. John, vii. 37, 38,—If any man thirst, let him come unto me and drink: he that believeth on me, as the Scripture hath said, Out of his belly shall flow rivers of living water,—quotes together Isai. xii. 3; xli. 17, 18; lv. 1 lviii. 11; Ezek. chap. xlvii.; Joel, iii. 18; Zech. xiii. 1; xiv. 8. So also at Hebrews, ix. 19,—Moses took the blood of calves and of goats, with water and scarlet wool and hyssop; but the water and scarlet wool and hyssop are not mentioned at Exod. xxiv. 6, 8, but at Lev. xiv. 5, 6, 7, where it is the blood of birds, and not of calves and goats, which he sprinkles.

Acts, i. 20,—For it is written in the Book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take, quotes together, Psalms lxix. 25 and cix. 8.

1 Cor. xv. 54, 55,—Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? puts together Isai. xxv. 8, and Hosea, xiii. 14.

In references to events and transactions the following are instances:—

At Hebrews, xi. 21, St. Paul says, — By faith, Jacob, when he was a dying, blessed both the sons of Joseph, and worshipped upon the top of his staff: but this act of bowing himself upon 'the bed's' head, or 'upon his staff,' did not occur at the time when Jacob blessed the sons of Joseph (Gen. xlviii. 15), but on another occasion, when he made Joseph swear that he would bury him in Canaan with his fathers (Gen. xlvii. 31); so that the incidents of two different transactions are blended together in recital; and in this Olshausen, in observing upon it, says St. Paul had an express object. Also, at ver. 27 of the same chapter, he says, By faith Moses forsook Egypt, not fearing the wrath of the king; but it is expressly said (Exod. ii. 14, 15) that Moses fled to Midian for fear: so that it must have been afterwards, in the challenging of Pharaoh to let go the children of Israel, that Moses showed all the courageousness of faith; and St. Paul puts the incidents of the two occasions together, to show that Moses' whole life



carry you away 'beyond Babylon : ' in which he puts the prophecy and fulfilment together ; for Amos (v. 27) had prophesied, I will carry you away beyond 'Damascus.' In like manner he puts Shechem and Machpelah together, mentioning incidents some of which belonged to one place and some to the other—seemingly only, and not really, confounding them. Both these passages are misunderstood by Humphry on the Acts (*in loc.*).

Quoting Ps. xcv. (Heb. iii. 11, 19), St. Paul says, So we see that they could not enter in because of unbelief. In Ps. xcv. there is nothing said about unbelief, but that they 'tempted me and proved me ; ' but at Numb. xx. 12, it is recorded that Moses and Aaron were not allowed to bring the congregation into the land because of unbelief : so St. Paul imports this passage in amplification of the other.

Acts, xxvi. 23,—'That Christ should suffer, and that he should be the first that should rise from the dead.' Here the type of the first-born seems to be added to the several types of the resurrection.

These seem to be false and mistaken quotations to the inattentive and doubting reader ; but through close and admiring study they show themselves to be according to the habitual character, and the very spirit and instruction of the sacred writings.

When the Lord Himself (Matt. xix. 8, and

Mark, x. 5) says, Moses because of the hardness of your hearts gave you this precept, He seems to apply to this subject the reason mentioned, Ezek. xx. 25, 'Wherefore I gave them also statutes that were not good, and judgments whereby they might not live;' the former part of the chapter declaring the hardness of heart and rebellions on account of which God gave them imperfect statutes.

St. Matt. ii. 23,—'He shall be called a Nazarene,'—says expressly, It was spoken by the 'prophets,' in the plural. It was not therefore any one distinct, definite prophecy. This Adolf Saphir observes.

III.—*Accommodated Quotations.*

Many quotations seem to be of a forced and accommodated character. This is in accordance with the plan and purpose of Scripture, and the mind of the Spirit. Some applications are really accommodated, and the Holy Spirit is more con-



contrasted with the man whose soul is '*lifted up*.' The same passage is similarly quoted, Rom. i. 17, and Heb. x. 38.

So again, at Gal. iii. 16, 'He saith not to seeds, as of many, but as of one, and to thy seed;' but at Gen. xii. 7, and xvii. 7, and xxii. 18, no one would suppose that this was the emphatic meaning of the passages: the idiom of the language and application of Gen. xii. 7 itself would seem to contradict it; and 'seeds,' in the plural, is never used of a man's posterity in the Old Testament.

In an opposite use of the singular and plural, Eph. iv. 8, quotes Ps. lxviii. 18, as prophesying that our Lord ascending up on high received and bestowed *many* divers *gifts* unto men; but the idiom of Ps. lxviii. does not at all directly import it.

Other examples are, John, ii. 17, 'The zeal of thy house hath eaten me up,' that is, taken rapturous possession of me, quoting Ps. lxix. 8, 9, I am become an alien unto my brethren, . . . for the zeal of thy house hath eaten me up; and the reproaches of them that reproached thee have fallen upon me.

2 Cor. iv. 13, 'According as it is written, I believed, and therefore have I spoken,' from Ps. cxvi. 10. Heb. xiii. 5, 'For he hath said, I will never leave thee nor forsake thee;' but this was spoken to Abraham (Gen. xxviii. 15), and to the Israelites and Joshua (Deut. xxxi. 6, 8), and to Solomon (1 Chron. xxviii. 20).

But what was God's dealing with His peculiar

servants would also be His dealing with all His faithful people.

Rom. x. 6, 7, 8, Say not in thine heart, Who shall ascend into heaven, or Who shall descend into the deep? but what saith it? The word is nigh thee, even in thy mouth and in thy heart,—is a free application of Deut. xxx. 12, 14, which related expressly to the 'statutes written in the book of the Law,' ver. 10. But St. Paul applies it to 'the righteousness which is of faith,' ver. 6.

1 Cor. ii. 9, Eye hath not seen nor ear heard, &c., is applied to the wisdom of God in a mystery, the hidden wisdom. But at Isai. lxiv. 4, it is prophesied of rewards to them that wait upon God. Rom. x. 5, Gal. iii. 12, Moses describeth the righteousness of the law, He that 'doeth' them shall live by them. But Moses says nothing (Lev. xviii. 5) of the law emphatically more than our Lord says of the Gospel, Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that 'doeth' the will

Isaac ben Abraham,* all St. Paul's quotations in the first chapter of Hebrews are called misquotations. He says the same of Rom. ix. 24-26; Rom. ix. 33; Rom. x. 6-9 (which I have myself cited above, under this head); Rom. xi. 26, which he says is not a correct translation; 1 Cor. xv. 54, Death is swallowed up in victory: O death, where is thy sting, O grave, where is thy victory? which he objects is a quotation from two different passages (but this I have shown on this text, under the last head, to be expressly according to the method of Scripture). In like manner he objects to Gal. iii. 16, Now to Abraham and his 'seed,' and to Eph. iv. 8, He ascended up on high and gave 'gifts' unto men; which I have also cited as examples of this method of inspired quotation.

Some of these are of more direct intention and application, some are more or less accommodated, and merely illustrative; and it is no duty for every one to regard each of them exactly in the same light.


The effect is that there is no strict rule and line or mechanism in the mind of the Holy Spirit; but there is a spiritual freedom and latitude in the method of revelation by the Scriptures, with which it lays hold of and applies every mode of illustration and argument, far beyond the rules of philosophy and criticism; and the whole Scripture being the

* In his 'Faith (*i.e.* the Jewish faith) Strengthened,' translated by Moses Mocatta, 1851.

work and direction of the Holy Ghost, it may be mined and searched and used free from fetter and narrow restraint, under the guidance of the Spirit.

IV.—*Seemingly Careless Quotations.*

Some quotations are seemingly careless, and erroneous ; and as if the expositor's memory had failed him, and been mistaken. Such are, 'I will carry thee away beyond Babylon' (Acts, vii. 43), for 'Damascus' (Amos, v. 27) :— Jacob and the patriarchs 'were laid in the sepulchre that Abraham purchased of the sons of Emmor,' Acts, vii. 16 :— 'That which was spoken by Jeremy the prophet' (Matt. xxvii. 9), for 'Zechariah' (Zech. xi. 12, 13) :— 'There fell in one day three and twenty thousand,' 1 Cor. x. 8, for 'four and twenty thousand,' Num. xxv. 9 :— 'Rachel weeping for her children,' Matt. ii. 18, whereas Rachel was not the mother of Judah and the children at Bethlehem.



of Scripture. The omission of three kings by Matthew has been explained by their being descendants of the idolatrous Jezebel and Ahab, and subject to the curse upon their posterity, 1 Kings, xxi. 21.

But the question remains, whether the Scripture admits of *any* mistake in names, as of Jeremy for Zechariah, or in numbers, or otherwise, through neglect or inadvertence.

I think that there is nothing contrary to the prerogative and purpose of Scripture in admitting such a possibility. At all events, there is nothing to prevent the recital of periods, and numbers, and names, and genealogies, according to the current opinion and version in use at the time :—as Cainan is inserted by St. Luke in the genealogy from Adam to Christ, between Arphaxad and Sala, Luke, iii. 35, 36, from the Septuagint,—being a matter which is of no moment in tracing our Lord from Adam ; but it would have been of consequence in Matthew, with whom the number of generations is material. The Septuagint version is generally used by our Lord and the Evangelists, and St. Paul ; but in some places which are material, the Septuagint is corrected from the Hebrew.*

* Hartwell Horne enumerates eighty-eight verbal quotations from the Septuagint : sixty-four others with some variations ; thirty-three which agree in sense, but not in words ; sixteen which vary from it and are made conformable to the Hebrew ; twenty-four which deviate from both, but are paraphrases, rendering the sense more obvious.

Inspiration in mere matters of fact and ordinary human observation would be contrary to the usual dealings of God, who does not interpose where natural powers are sufficient. No prophet is at all times inspired; and even Abraham and Elijah use the ordinary means of escape from famine and persecution, and provide their own daily food by the usual means, under ordinary circumstances:—*Nec Deus intersit nisi dignus vindice nodus*, applies also in Scripture. At the same time there is no one example of apparent mistake which has not met with explanation.*

The true principle is, that it is idle and illogical and superstitious, and not according to the character and object of religious truth, to give prominence and importance, and much inquiry, to matters so inconsequential and of so little moment.

V.—*Quotations from Uninspired Persons.*



his place any more behold him,'—seem to be repeated by David, Ps. ciii. 16, 'The place therefore shall know it no more.'

And though not quoted in Scripture, no one of us scruples to cite Eliphaz' words,—His angels he charged with folly, Job, iv. 18; and, Man is born to trouble as the sparks fly upward, Job, v. 7.

The whole answer of Bildad, Job, chap. xxv. cannot but be accepted and approved;—Then answered Bildad the Shuhite, and said, Dominion and fear are with him; he maketh peace in his high places. Is there any number of his armies? and upon whom doth not his light arise? How then can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight; How much less man, that is a worm; and the son of man, which is a worm?

Our Lord Himself adopts the language of Apocryphal Esdras (2 Esdras, i. 30),—'I gathered you together as a hen gathereth her chickens under her wings. But now what shall I do unto you? I will cast you out of my face;' and (ver. 33), 'Thus saith the Almighty Lord, Your house is desolate:' compared with Matt. xxiii. 37, 38. So Luke, xv. 7, Joy shall be in heaven over one sinner that repenteth,—seems to recall, 2 Esdras, vii. 61,—'That there should not be such heaviness in their destruction as shall be joy over them that are persuaded to salvation.'

And our Lord, in withdrawing his disciples to the remote country of Cæsarea Philippi, and leading the blind man out of the town, and telling him when cured, 'Neither go into the town, nor tell it to any in the town,'—both just before he taught his disciples that he the Christ must be rejected and killed, in order to enter into his kingdom, seems to adopt the parable and figure contained in 2 Esdras, x. 27, 44, 50-54, where the new Zion is shown, and the truthful declaration is made,—'In the place wherein the Highest beginneth to show his city, there can no man's building be able to stand.'

The Lord also very nearly uses the words of Bildad, Job, xxv. 3, 'Upon whom doth not his light arise?' when he says, Matt. v. 45, 'He maketh his sun to rise on the evil and on the good.'

The following passages also and precepts from Ecclesiasticus closely resemble our Lord's doctrines.

Ecclus. i. 30, Exalt not thyself lest thou fall.



makest thy prayer—with Luke, xviii. 1 ; and vii. 14, Make not much babbling (in *marg.*, vain repetitions) when then prayest—with Matt. vi. 7 ; and vii. 34, Fail not to be with them that weep, and mourn with them that mourn—with Matt. v. 4.

Ecclus. xxviii. 4, 5, He showeth no mercy to a man who is like himself, and doth he ask forgiveness of his own sins? If he that is but flesh nourisheth hatred, who will entreat for pardon of his sins?—with Matt. vi. 15.

So also from the Book of Wisdom, xvi. 7, He that turned himself toward it (the brazen serpent) was not saved by the thing that he saw, but by thee who art the Saviour of all—with John, iii. 14, 15.

Wisd. xv. 3, For to know thee is perfect righteousness—with John, xvii. 3.

And St. Paul, at Rom. i. 20, For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made,—seems to have the words of Wisdom, chap. xiii. 1, in his recollection,—Surely, vain are all men by nature who are ignorant of God, and could not out of the good things that are seen know him that is, neither by considering the works did they acknowledge the workmaster.


And he even does not scruple to quote from heathen writers, Acts, xvii. 28, 29 :—As certain of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring

of God. And again, Titus, i. 12,—One of themselves, even a prophet of their own, said, The Cretians are alway liars, &c.

VI.—*Prophecies not definitely of Good or Bad.*

On the other hand, and conversely, it is not always the case that a prophecy is of something which is distinctly and entirely approved of God, or disapproved by Him. It is of an event as it is about to take place, whether good or bad, or of a mixed character, and partly for good and partly for evil in its consequences.

The first rise of the Papacy, represented by the angel, Rev. viii. 3, offering incense and the prayers of saints on the golden altar, is not definitely revealed as being for good or evil, or how far for good and how far for evil. The revival of learning, Rev. x., and the Reformation, Rev. xi. are prophesied of as events to come in process of time




looks upon what is substantially begun as complete; and it is this general opinion of the age that the prophecy expresses.

So it has been through all prophecy. The prophecy that Hazael should be king of Syria, 2 Kings, viii. 13, does not import that he should be a good king, and all his actions approved; or that, 2 Kings, ix. 3, that Jehu should be king, though he was appointed an instrument to punish Ahab's house, that his way should be perfect. In like manner, the designation of Jeroboam to be king of the ten tribes was in fulfilment of the purposes of God, 1 Kings, xii. 24, for the severance of Judah and Israel; but it was not for the performance of His will in other things.

Indeed this is so of necessity. Since everything is imperfect and faulty, even in the purest churches and the most advanced Christians, till the final regeneration. It is of necessity that prophecy should be of things as they will be—that is, alloyed with imperfection and error, and as steps and stages only towards the regeneration and perfect holiness.

This principle may be applicable to the works of the Protestant Reformed Churches, Rev. xiv., however instrumental in the fulfilment of God's will and design,—five of them may be wise and five foolish; and we see, in fact, that this Church is never spoken of again, but a still higher and more perfect church is introduced and described, Rev. chap. xxi. and xxii.




VII.—*Part for the Whole.*

Often a few words, or one sentence of a prophecy, are quoted, but the rest of the prophecy must be understood in order to gather the full meaning, and even the principal meaning and use of the quotation.

When St. Matthew (ii. 15) quotes the words of Hosea (xi. 1), 'Out of Egypt have I called my son,' the rest of the prophecy should be read with it, which goes on to show how, notwithstanding God's mercy in calling the children of Israel out of Egypt and redeeming them, they refused to respond to His mercy and love, and should therefore go again into captivity.

When, at ver. 18 of the same chapter, he quotes Jeremiah, xxxi. 15, In Ramah was there a voice heard, &c., the rest of the chapter ought to be



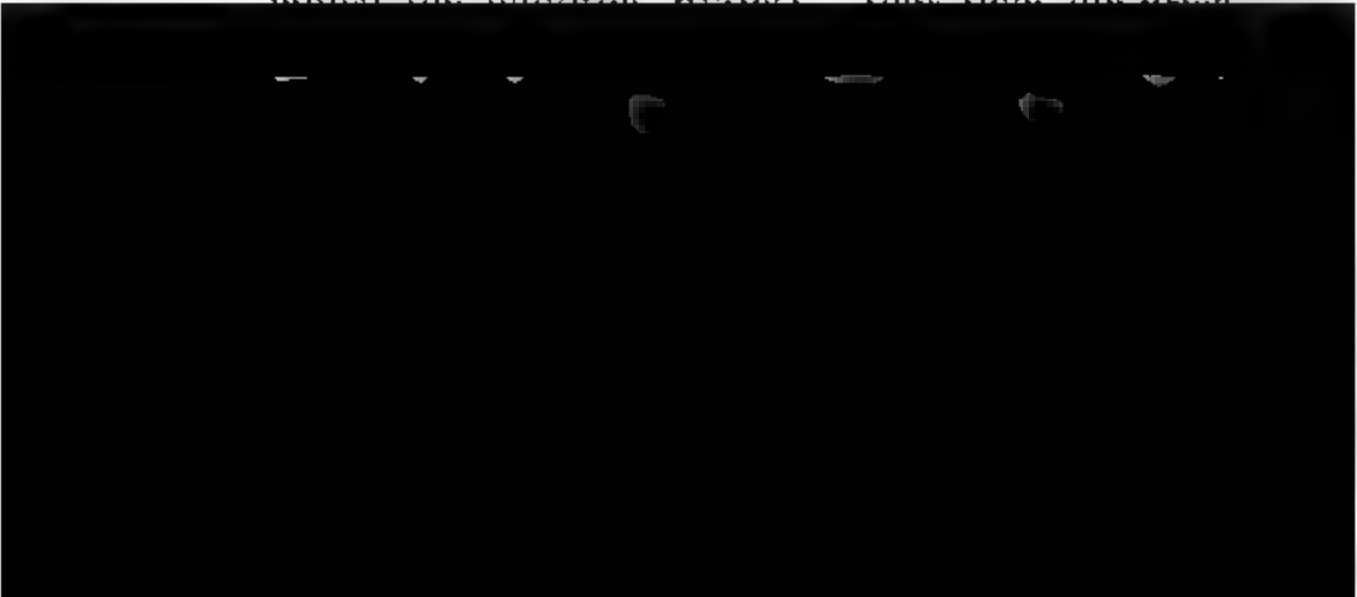
Samson, Joseph, David, and others ; for נָצַר (*natzar*) means 'to separate,' as Joseph and David were separated, and outcasts from their people and brethren.

A remarkable application of this idiom is to be observed in our Lord's quotation, Matt. xxi. 13, Luke, xix. 46, My house shall be called the house of prayer. The whole passage of Isaiah (lvi. 7) is, 'Mine house shall be called an house of prayer for all people ;' and so the inner courts of the temple — of the priests, of the people, and of the women — were made exclusively by the Jews ; but the money-changing and merchandise were carried on in the court of the Gentiles, and this the Jews considered was no profanation. But our Lord reminds them that God has said, that his house should be a house of prayer 'for all people ;' for the Gentiles also, which was the topic of that chapter ; and that the court in which they offered their prayers also was holy, and consecrated to religious uses, — as our Lord Himself applies it, Mark, xi. 17, in another part of the same discourse ; or on another occasion, as John, ii. 14–16.

St. Paul, 1 Cor. x. 7, when he charges them, Neither be ye idolaters, as were some of them : as it is written, The people sat down to eat and drink and rose up to play, quotes only the conclusion, and the least descriptive part of the passage, Exod. xxxii. 3–6 ; for the previous verses describe vividly the idolatry which they practised, and which St. Paul warned them against :—'And all the people

brake off the golden earrings which were in their ears, and brought them to Aaron. And he received them at their hands, and fashioned it with a graven tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation and said, To-morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.' All which would have been too long to quote in the argument of the Epistle, and therefore he quotes merely the concluding words of the passage, thus reminding them of the whole.

Mrs. Mortimer* observes, that when our Saviour quoted the passage from the Psalms, 'Out of the mouths of babes and sucklings thou hast perfected praise,' the hearers must have remembered and added the following words:—'that thou mightest



VIII.—*Quotation by the Fulfilment.*

Instead of quoting the exact words of a prophecy, the application and fulfilment are frequently described; thus, elliptically, comprehending the prophecy and accomplishment in one sentence. This method is used especially by St. Luke. For example, at Luke, xxi. 20, he changes our Lord's words, at Matt. xxiv. 15, 'When ye shall see the abomination of desolation stand where it ought not,' into, 'When ye shall see Jerusalem compassed with armies;' because he had seen or foresaw the manner of the fulfilment of that prophecy; and it is the same as if he had said for explanation, after quoting the actual words, 'Which means the Roman armies.'

At Acts, vii. 43, he quotes the prophecy of Amos (v. 27), I will cause you to go into captivity beyond 'Damascus,'—I will carry you away beyond 'Babylon:' which was as much as to say,—and this was fulfilled in the captivity to Babylon, which was far beyond Damascus. The words of the prophecy were well known and familiar, and needed not to be repeated, therefore the application was all that need be mentioned, in order to bring conviction to the hearers. So also he changes the words of Matthew and Mark, 'Until I drink it

new with you in the kingdom of God,' into, 'Until it be fulfilled in the kingdom of God;' applying it to the Crucifixion. He likewise changes, Be ye therefore 'perfect,' Matt. v. 48, into, Be ye 'merciful;' showing that charity is the token of Christian perfection, Luke, vi. 36. So also (xi. 13) he quotes the words of the Lord, Matt. vii. 11, 'Your heavenly Father will give good things,'—'Shall your heavenly Father give the Holy Spirit:' which had now been given, and was recognised as *the* good thing to be prayed for.

In a similar manner, Nehemiah (chap. viii. 14, 15) quotes the law of Moses, And they found written in the law,—that the children of Israel should dwell in booths in the feast of the seventh month; and that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive-branches and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, 'as it is written:' but there is nothing of all this men-

IX.—*Prophecies to the Jews Spiritual.*

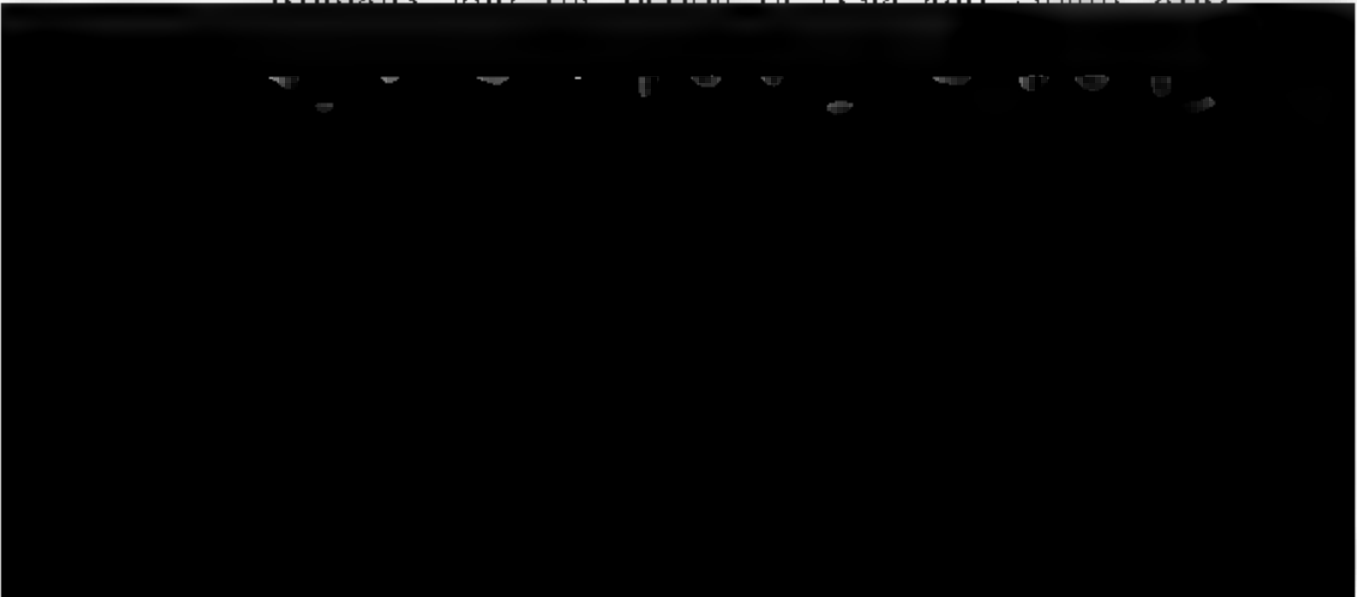
The prophecies and promises to the Jews are to have a figurative and spiritual application. This is proved by the explanation which St. James gives of Amos, chap. ix. ver. 11, 12,—In that day will I raise up the tabernacle of David, which is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this. This St. James (Acts, xv. 14-17) explains, and applies to the times of the Apostles, and the conversion of the Gentiles in their days:—Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets, as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. The building up of the tabernacle of David by Barnabas and Paul was a spiritual building: namely, the conversion of the Gentiles, who were to be ‘lively stones, built up into Christ’s spiritual house’ (1 Pet. ii. 5); for

before this, in and before the time of Herod, the material Jerusalem and temple had been built up, more magnificent than ever it had been before, even in the time of David and Solomon.

But this will appear more convincingly and in detail in the next article, in which the promised empire of the Jews is shown to be a spiritual empire, by many examples.

X.—Conquering means Converting.

The repeated promises to the Jews of universal conquest, and the utter destruction of their enemies, with strong and seemingly plain expressions of violence and bloodshed, are all prophecies of the conversion of the heathen by the preaching of the Jews. They first fulfilled them when the Apostles, who were Hebrews, converted the Greeks and Romans, and the people of Asia and Spain, and



collected when we come to the department of typical interpretation ; and a few express instructions to this effect must govern and explain all the rest, otherwise the prophecies would be inconsistent.


The armies of Israel, and their march through the wilderness towards Canaan, represented this conquest ; and the 68th Psalm describes and illustrates this march, in all its splendour and power, as typical of this greater army and conquest by which the Jews are to bring down the companies of spearmen, the multitude of the bulls and calves of the people, till they submit themselves with silver,—scattering all the nations that delight in war—the Egyptians, and the Morians, or Ethiopians.—Ps. lxviii. 30, 31. Here the Psalmist finishes his description of conquest and submission by explaining that the end of this war shall be that these nations shall stretch out their hands unto God (ver. 31). But the most pointed expression by which the Holy Spirit gives the key to the meaning is in the 11th and 12th verses, where he says, ‘The Lord gave the word, great was the company of the *Preachers* :’ before whom ‘kings with their armies did flee.’ And the holy singer had written in the verse before, ‘Thou, O God, hast of thy goodness prepared for the poor.’ In these metaphorical expressions the Holy Spirit has couched the instruction that the application of the type is spiritual. Indeed material things are not types of material, but of spiritual antitypes.

Micah, chap. iv. 13, and v. 1, says, Arise and thrash, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people. And then he continues,—Now gather thyself in troops, O daughter of troops, he (the devil, thy accuser) hath laid siege against us; they shall smite the judge of Israel with a rod upon the cheek. So that this invasion of the nations was the standing up of the kings of the earth and rulers against the Lord and His Christ, when both Herod and Pontius Pilate with the Gentiles, and the rulers of the people, were gathered together (Acts, iv. 26, 27); which insurrection and invasion Jesus repelled by His submission and meekness: conquering these, and all the armies and assaults of sin and Satan, by his obedience unto death upon the cross; thus, like David, His prototype, cutting off the head of his adversary, the champion of heathenism, with his own sword. And the Apostles, by this quotation, gave the same meaning to the whole of the


shall drink of the brook in the way, therefore shall he lift up his head : ' explaining that it is by toil and humiliation that the conquest and kingdom of the Redeemer is to be wrought out.

The evangelical prophet does not fail strongly to evidence this application of the many magnificent passages in which he proclaims the victory and dominion of Christ and his nation over all the nations and kingdoms of the world.

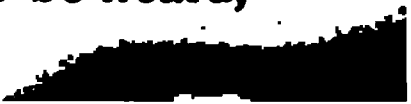
Isaiah, chap. xxv., contains terrible denunciations of victory : ver. 2, 'Thou hast made of a city a heap, of a defenced city a ruin ;' ver. 5, 'The branch of the terrible ones shall be brought low.' But these are interspersed with tender expressions of mercy, which show the functions of a moral and beneficent conquest. Ver. 4, 'For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall ;' ver. 7, 8, 'And he will destroy in this mountain the face of the covering (the blindness) cast over all people, and the vail that is spread over all nations. He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces ;' ver. 10-12, 'For in this mountain (Jerusalem and Zion) shall the hand of the Lord rest : and Moab (sensual idolatry and worship) shall be trodden down under him, even as straw is trodden down for the dung-hill. And he shall spread forth his hands in the midst of them (in the attitude of the crucifixion,



(typified by Moses stretching forth his hands in prayer for victory over the Amalekites), as he that swimmeth spreadeth forth his hands to swim ; and he shall bring down their pride together with the spoils of their hands.' And this gives application to the conclusion, 'And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.' And then the whole of the twenty-sixth chapter is filled with descriptions of the peaceable and righteous kingdom which is to grow and prevail among Jews and Gentiles in amity, out of this conquest : ver. 1, We have a strong city ; salvation will God appoint for walls and bulwarks : ver. 2, Open ye the gates, that the righteous nation which keepeth the truth may enter in : ver. 3, Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee : ver. 4, Trust in the Lord for ever : for in the Lord Jehovah is everlasting strength : ver. 7, The way of the just is uprightness : thou, most upright, dost weigh the path of the just. But



shall see thy *teachers* ; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left ; and then, ver. 25, And there shall be upon every high mountain, and upon every high hill, rivers and streams of water,—and that ‘in the day of *the great slaughter*, when the towers fall :’ thus plainly indicating that it is the slaughter of sin, and that the high towers are those of human pride, and rebellion, not against the Jews—except as the preachers of righteousness—but against God. And it goes on with the manifest description of the kingdom of God and the heavenly Jerusalem, mixed up with words of slaughter and judgment : ver. 26, ‘Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound :’ ver. 27, ‘Behold the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy ; his lips (the Word Incarnate) are full of indignation, and his tongue as a devouring fire :’ ver. 28, ‘And his breath (the Holy Spirit), as an overflowing stream, shall reach to the midst of the neck, to sift the nations with a sieve of vanity : and there shall be a bridle in the jaws of the people, causing them to walk in the right path.’ And then, in one of the most glorious prophecies of this evangelical poet, ‘And the Lord (Christ) shall cause his glorious voice to be heard,



and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. For through the voice of the Lord (not by iron and brazen weapons) shall the Assyrian (the oppressor Satan) be beaten down, which smote with a rod. And in every place where the grounded staff (the cross once fixed in the ground) shall pass, which the Lord shall lay upon him (Christ, to bear it to Calvary), it shall be with tabrets and harps: and in battles of shaking will he fight with it. For Tophet is ordained of old; yea, for the king (Satan) it is prepared: he hath made it deep and large; the pile thereof is fire and much wood: the breath (the Spirit) of the Lord, like a stream of brimstone, doth kindle it.' '


The fifty-fourth chapter of Isaiah immediately follows the description of the prostrate, suffering, and crucified Saviour. It is not likely, therefore, that this application of the work of redemption should describe wars of human violence and blood-



promises of blessings to the Hebrew nation which are evidently descriptive of their glory and prosperity in the Gospel, and the kingdom of heaven :— ver. 8, In a little wrath I hid my face from thee for a moment ; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer : ver. 11–14, O thou afflicted, tossed with tempest, and not comforted, behold I lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord ; and great shall be the peace of thy children. In righteousness shalt thou be established. And perhaps the last words of the chapter seem to be intended to reveal that the war is to be of religion and by preaching : ‘ Every tongue that shall rise against thee in judgment thou shalt condemn.’

The magnificent and sublime sixtieth chapter, which begins thus, ‘ Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people ; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light,’ contains these usual words at ver. 12, ‘ The nation and kingdom that will not serve thee shall perish ; yea, those nations shall be utterly wasted.’ And at chap. lxiii., where the Redeemer is brought forth in vision, and the seer says (ver. 1–3), Behold the

Saviour dyed in the blood of His self-sacrifice,—
'Who is this that cometh from Edom (bound in
the hands of the Gentiles), with dyed garments
from Bozrah? this that is glorious in his apparel,
travelling in the greatness of his strength? I that
speak in righteousness, mighty to save. Wherefore
art thou red in thine apparel, and thy garments
like him that treadeth in the wine-fat? I have
trodden the winepress (of the sacrificial passion)
alone; and of the people there was none with me.'—
It immediately goes on with the usual language of
conquest: 'For I will tread them in mine anger,
and trample them in my fury; and their blood
shall be sprinkled upon my garments, and I will
stain all my raiment. For the day of vengeance is
in mine heart.' And ver. 6, 'I will tread down the
people in mine anger, and make them drunk in my
fury, and I will bring down their strength to the
earth.' And the prophet, in the very next verse,
seems to melt away with a grateful sense that
these are the tones of loving-mercy and not of



my fierce anger : for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people (the Gentiles) a pure language, that they may all call upon the name of the Lord, to serve him with one consent.

In like manner Zechariah, chap. ix. ver. 13-17,—When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion (the Apostles), against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow (of preaching) shall go forth as the lightning : and the Lord God shall blow the trumpet (of the Gospel), and shall go with whirlwinds of the south (the Holy Spirit). The Lord of Hosts shall defend them (Luke, xxi. 18); and they shall devour, and subdue with sling-stones ; and they shall drink, and make a noise as through wine ; and they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people : for they (the Apostles) shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his (Christ's) goodness ! and how great is his beauty ! Corn shall make the young men cheerful, and new wine (of the Gospel) the maids.

Again, Zech. x. 5, 7, 9, 11,—And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle : and they shall fight, because the Lord is with them, and the riders on horses (the proud) shall be seen

founded. . . . And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine : yea, their children shall see it, and be glad ; their heart shall rejoice in the Lord. . . . And I will sow them among the people (the Gentiles) ; and they shall remember me in far countries ; and they shall live with their children, and turn again. . . . And he (Christ) shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up ; and the pride of Assyria (human greatness) shall be brought down, and the sceptre of Egypt (the bondage of sin) shall depart away. And I will strengthen them (the disciples) in the Lord (Christ), and they shall walk up and down in his name (that is, of Christians), saith the Lord.

So, lastly, Ps. cx. 6, ' He (Christ) shall judge among the heathen : he shall fill the places with the dead bodies, and smite in sunder the heads over divers countries,' is explained of Christ's victory through obedience unto death by the last

kingdom to Israel? For which those who could not wean themselves from this misinterpretation were rejected, and cast out into and left in their darkness.

The author of the *Christian Year* records his agreement in the interpretation here given. After rehearsing the slaughter of the Egyptian first-born, and the spoiling of the heathen nations in the land of Canaan, he thus applies the type:—

‘ And now another Canaan yields
To Thy all-conquering ark :
Fly from your old poetic fields,
Ye Paynim shadows dark ;
Immortal Greece, dear land of glorious lays,
Lo, here the unknown God of thy unconscious praise.’

This may seem to be a particular example rather than a canon of interpretation. But it is an example of so great importance and use in interpreting the plan of Scripture as to make it fundamental. It is a principle so opposed and denied, that it required to be illustrated at considerable length.

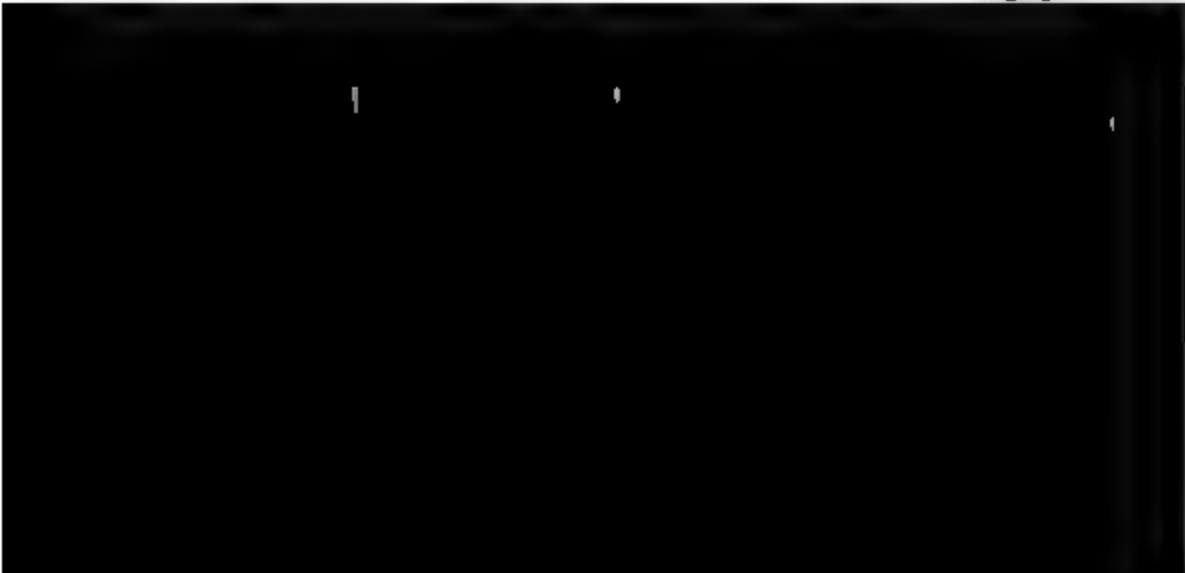
BOOK V.

TYPICAL PROPHECY.

I.—*Introductory Chapter.*

IT has been abundantly shown by me, in my *New System of Logic* and by others, that revelation from God, the infinite and perfect, to man, the finite and imperfect, must necessarily be by parable. Types are an essential and important branch of parable: written before upon the history and fashion of the world and the universe.

The Hebrews, the depositories and declarers of religious truth, were, as other Orientals, strongly



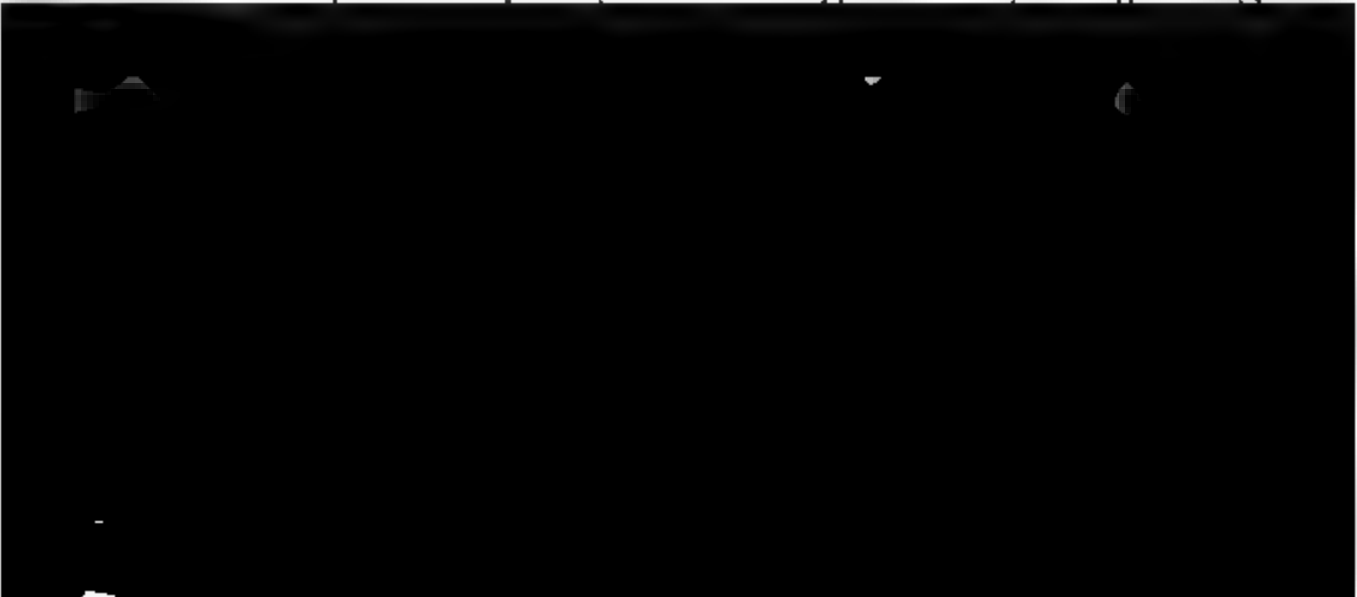
267. They considered life to be not so much existence in the body, as in the knowledge and favour of God. Therefore they said, the wicked could not be said to be raised to life, since their resurrection is only to eternal woe. And this they called the second death, *ib.* 255. The Septuagint translation of 'the fountain of Israel' is, no doubt, correctly, 'the ground of the heart:' as in the Prayer Book version.

It will be shown by many examples, that the prophets were constantly in the practice of speaking in the language of typical events, which they had in their mind, and which they spiritualised to a higher application. This shows that their habitual study was in them. And this shows that they may be most properly made our study; with a view in like manner to our understanding their spiritual interpretation.

Two things are distinguishable and separate in regard to our reception of the scheme or theory of types. One is the general existence of such prophetic anticipations throughout the Old Testament writings; the other is the proper understanding and special application of them. These questions must be looked at as distinct. The general fact of the provision of types as a main instrument of God in prophetic revelation, may be accepted as incontrovertible, and yet at the same time the justness and exactness of the interpretations may be denied. In effect, the interpretation *must* be imperfect and inadequate, and may be wrong. This very imper-

fectness, and the constant advance which is being made in the exactness of application, as our experience in Christianity advances, is one of the most forcible corroborations of this providential system. It is like prophecy; the gradual development and application of which, as events succeed and grow out of each other, is the great confirmation and instrument of conviction.

It is wonderful how differently different people view the same thing; and how almost impossible it is for people to change their manner of viewing things once conceived. To those not yet used to it, the perception of types, and even the recognition of figurative meaning, is for a long time impracticable. By such at first it will be denied that in the expression, 'Let the dead bury their dead,' the first use of the word is figurative. No, they will say, a word cannot be used in a literal and figurative sense in the same discourse, much less in the same sentence. Such cannot admit that mourn-



porch within is one reed, and the threshold is one reed, and the breadth and height of the whole building itself is one reed, and every little chamber (in the house) is one reed long and one reed broad, — then it is seen that the Temple is Christ, and the Porch is Christ, and the threshold Christ, and every little chamber is Christ ; and that the whole of the vision is doctrinal and figurative.

It is well observed by Macintosh, that truths are taught in the Old Testament illustratively, in the New Testament didactically. This is true to some extent, but not exclusively. But mighty force is given to doctrines by typical illustrations. They are wonderfully impressive and enlivening. To the unproficient soul the doctrine or truth is almost dead without them ; therefore even in the New Testament the spiritual operation is illustrated by the outward visible sign. Barabbas, the chief sinner, is dismissed by Christ's vicarial condemnation ; men's bodily diseases are healed, to point the truth that their spiritual diseases are healed, and their sins forgiven to faith ; the dead bodies of saints rise and appear to many, the visible sign of Christ's death and resurrection raising all the redeemed to life.

Most types have a third, a spiritual meaning. Abraham received Isaac from the dead in a figure of Christ's resurrection ; and Christ's resurrection has again a further antitype in the new birth and regeneration of the soul : ' If ye then be risen with Christ,' &c. Joseph going down into the pit, and

being brought up from it, is a type of Christ's death and rising again; and this again of, 'If we be dead with him, we believe that we shall also live with him.' The flood is a type of baptism, and baptism is 'the answer of a good conscience.'—1 Pet. iii. 21. The sin-offering burnt without the camp was a type of our Lord being crucified without the gate; and this of the need of our going forth to Him without the camp.—Heb. xiii. 12, 13.

The gospels also are full of typical events and parables, if it may not indeed be said that they are chiefly typical.

Of course the spiritual and doctrinal application is that which is the most important to be elicited and applied by ourselves. But this does not hinder or exclude the study of the material type, even the Old Testament type. On the contrary, the spiritual use seems to require the support of it. When it is seen that the tabernacle is Christ, that the ark is Christ, that each and all the sacrifices and furniture are Christ, that the

vicarial sacrifice, so questioned by reasoners at this time, and so needing therefore this preparation and enforcement.

St. Paul declares how highly he esteemed the interpretation of types, in illustration of Christian doctrine, at the beginning of the sixth chapter of Hebrews. The whole of that Epistle is a typical interpretation; and before proceeding to it he calls it a leaving of the foundations, of repentance, and faith, and baptism, and laying on of hands, and the resurrection, and the judgment, and going on to perfection. Not that he literally set it higher than these foundations of Christianity, but that he desired to show them how great the testimony to its truth, and the conviction and enforcement of its doctrines which were to be derived from a deep study and spiritually-enlightened application of the types of which the Old Testament is, as it were, built up and conglomerated.

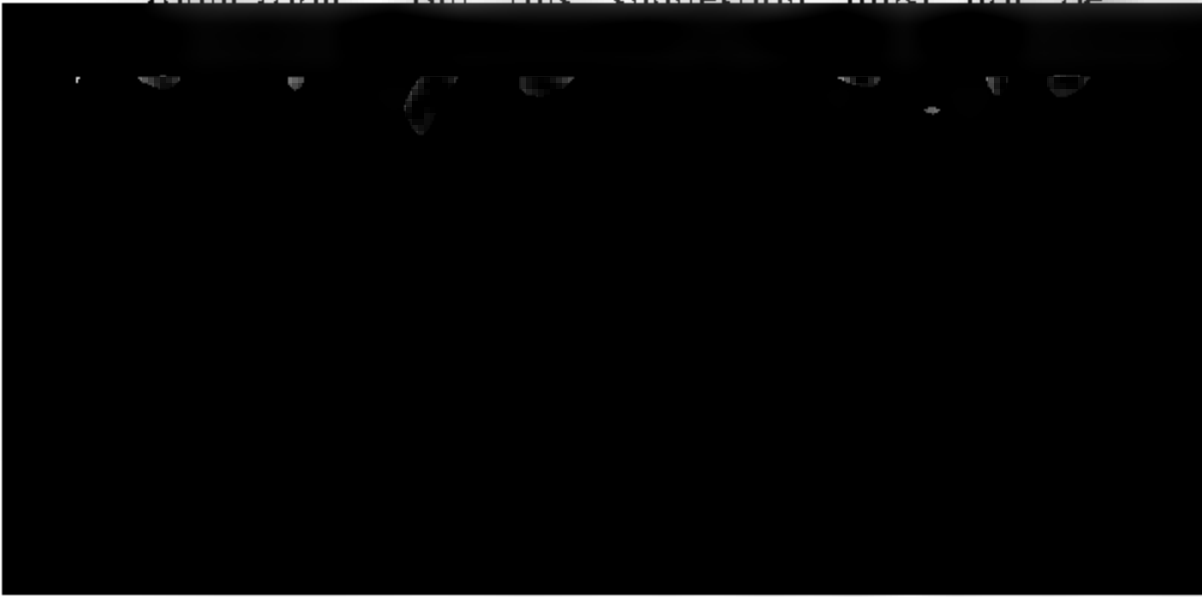
The doctrinal and confirmatory force of types is evidenced by the fact that Philo the Jew conjectured that the Messiah must die, from the mention made of the death of the High Priest.

The several characteristics of typical prophecy will be specially enumerated; but there are one or two general features which may here be introductorily pointed out. Among these one is, First, that typical actions, as well as words, are used in different senses, under different circumstances, and in different relations. This is a point which is especially at variance with the general opinion and

prepossession of scholastic commentators. Putting the hands upon the head of the burnt-offering and upon the head of the sin-offering, has a different signification in the one case and in the other. In the burnt-offering it is the adoption by us of that which the burnt-offering signifies, namely, the entire self-dedication of Christ. In the other it signifies the putting our sins upon the sin-offering, Christ, and acknowledging that he has adopted them: as Macintosh has shown demonstrably.

'Seven' represents infinite number in many places; in others it signifies the Holy Spirit. 'Earth' signifies the holy people; the Church, as opposed to the 'sea,' the Gentiles. It represents the laity, the people, as opposed to the 'heavens,' the hierarchy.

It may almost be conjectured whether the same type and figure is ever used twice in exactly the same signification, the ever-varying circumstances and relations ever varying its precise application. But this suggestion must not be



and illustrate ; and all these, though many, more for the purpose of example and illustration, than with any vain pretension to completeness and sufficiency.

The further understanding of the Bible, in all its machinery and framework, its innumerable features and characteristics, must be continually pursued and gradually perfected to the end of time and the consummation of redemption.

II.—*The Earliest Types contain the Highest Truths.*

The earliest types (as the earliest prophecies) contain the highest and most comprehensive truths and doctrines, as, for examples,—

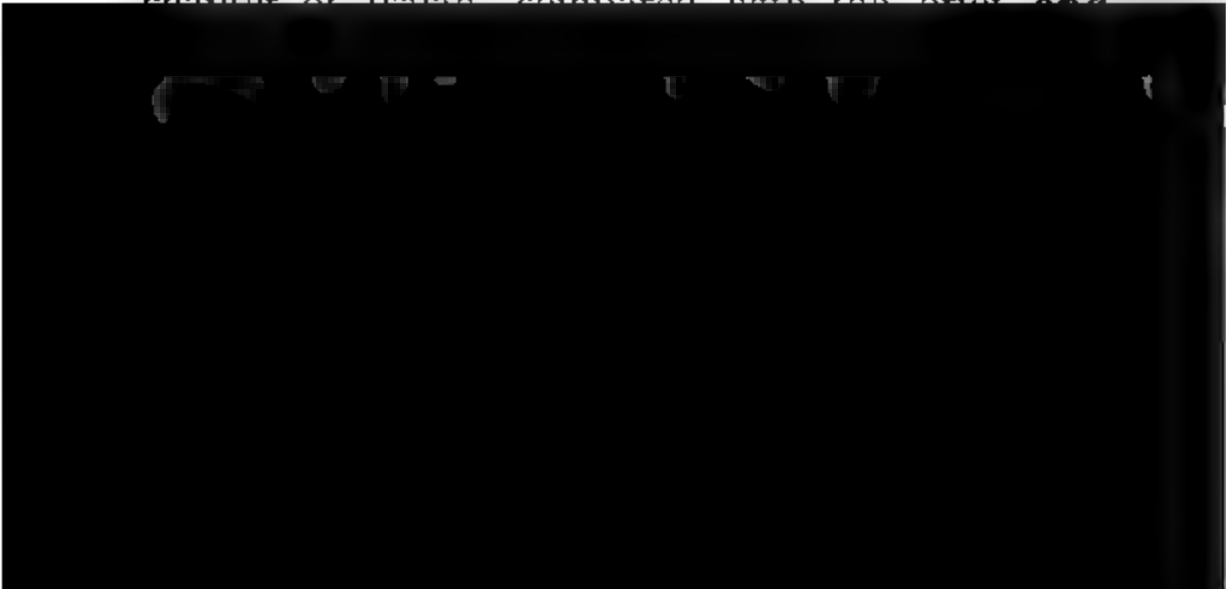
The trees of life and knowledge ; the marriage of Adam and Eve ; Cain and Abel ; the ascension of Enoch ; the judgment and baptizing of the world by the flood ; the tower of Babel ; Isaac the heir of promise ; the sacrifice of Isaac. In the Mosaic dispensation, the blood of Christ and the water of the Spirit were the first revealed ; the one in the Passover, the other in the rock of Horeb. Afterwards details are given, in the tabernacle, the furniture, and the ceremonies.

The final conquest over the world and the flesh by the stone,—Christ ; by Moses' rod,—the tree ; by the outstretched arms, as on the cross ; and in Joshua the very name Jesus, are all compre-

hensively typified and enacted in the one first conflict with and victory over Amalek.

Saul, David, and Solomon, furnish higher types than all the rest of the kings. Melchizedek before these, as likewise the second Psalm, typify the final exaltation of Christ to be King.

So that the whole of religion is, as it were, founded and contained in the earliest typical signs and events, the details only of which are developed afterwards with greater precision and minuteness. How different are the details of the sacrifices, of the scape-goat, and the red heifer, and the feasts, and even of the one great day of atonement ; and still more the eight times diminishing sacrifices of the feast of Tabernacles at the end of Numbers (chap. xxix.), and the cities of refuge (chap. xxxv.) from the fundamental and complete doctrine of the Water and the Blood, typified by the events in the earlier chapters of Exodus. How minute also and explanatory is the detail of the 53rd chapter of Isaiah, compared with the brief and



III.—*Chief Types accompanied with Hymns.*

Chief types are in general celebrated by accompanying hymns, which indicate that they are types, and look forward to the antitype, and spiritualise the event into its religious and prophetic meaning.

Such was the song of Moses after the Red Sea, Exod. xv., especially vv. 3, 10, 13, 18. Of the same, when the army of Israel began its march from Sinai towards the Promised Land (Num. x.), namely, the 68th Psalm, typifying the preaching to the heathen world, and the converting it from the kingdom of Satan to the kingdom of God.

The next is the Song to the Well, Num. xxi. 17, 18 : 'Spring up, O well ; sing ye unto it : The princes digged the well, the nobles of the people digged it with their staves, by the direction of the lawgiver.' The last unbelieving generation had all died (v. 12, with Deut. ii. 13, 14), and in the new generation, the Apostles, the leaders of the new-born Church, gave the Holy Ghost by faith in the cross of Christ, which has been typified, verse 8 of the chapter.

Then comes the Song of Deborah, Judges, chap. v., especially vv. 2, 4, 5, 13, 19, 20, 27, 31.

Hannah's Hymn (1 Sam. ii. 1-10), so much like that of the Virgin Mary (Luke, i. 46-55), introductory to the histories of all the kings of

Israel and Judah, is an eminent example, especially at verses 8 and 10.

The examples in the Psalms are too many to be enumerated, but especially Psalms ii., xviii., xl., xlv., lxviii., lxxii., cx., cxviii.

After come the Songs of Isaiah, chapters xii., xxv., xxvi.; chap. xxxviii., Hezekiah's writing, after the sign which he had asked of his redemption on the third day,—2 Kings, xx. 8; and chap. xl., Isaiah's prophetic song, after the deliverance of Jerusalem and the Jews from the invasion of Sennacherib.

Jonah's Hymn is a remarkable instance, after his resurrection from the belly of the fish.

The prayer of Habakkuk is of the same character, though the types which it spiritualises took place so long before.

IV.—*Multiplicity of Types.*



life and character; but only certain, often seemingly inconsistent characters. It took, therefore, the typical characteristics of all the patriarchs to make up in combination the whole office of Christ. So Jesus was at once sinless and imputedly laden with sins. These opposites could not be figured by one and the same type. Therefore in the sin-offering the sacrificer might use either a lamb, which represented Christ's innocence, or a goat, which represented Him as a sinner, or sin-bearer. It required two birds—the one killed, and the other let fly—to preach beforehand Christ's death, and resurrection, and ascension.

In like manner, the goat sacrificed, and the goat let go free in the wilderness—the scape-goat. Again, one single type could not represent Jesus Christ both as sacrificer and victim.

All the sacrifices, and ceremonies, and symbols, and descriptions, were necessary to signify the several phases of Christ's mediatorial office.


Therefore (Micah, v. 7, 8) the preaching of the Gospel by the Apostles is likened in the one verse to dew and showers upon the grass, and in the other to a lion.

In Zechariah, iii. 8, 9, Christ is described as a Branch, and as a Stone. In Revelation, v. 5, 6, He is called a Lion, a Root, and a Lamb.

So what is represented in Dan. ii. 42, by the iron and clay is figured by our Lord as the tares and the wheat. The gathering of the nations to judgment is called a harvest and a net.

This is contrary to those who would confine one fulfilment to one symbol, and say that the 'ten toes' of Daniel cannot be the same as the 'ten horns' of Daniel and the Apocalypse; that paradise and the third heaven must be different.

Six parables are used by our Lord, in the 13th of Matthew, to describe the kingdom of heaven. The lost sheep, the lost piece of silver, and the prodigal son, in Luke xv., to pourtray the joy of heaven in repentance. Seven lamps of fire are the seven spirits of God, Rev. iv. 5. Seven eyes are the same seven spirits, Rev. v. 6. At Num. xxiv. 7, it is said of Israel that he shall pour water out of his buckets, and his seed shall be in many waters (nations).—In Ezek. chap. xlvii. the same conversion of the Gentiles by the Jews is figured by the waters flowing out from the Jewish temple, and healing the waters of the Dead Sea,—as it is also described by Joel, iii. 18, A fountain shall come forth of the house of the Lord, and shall water the valley of Shittim (Siddim): and the



trines are represented together by concurrent transactions or incidents. Hence some are double, some are triple types.

Of double types, one prominent one is, the sacrifice of Isaac. This, in its first act, signified that Jesus would die, a voluntary offering and sacrifice. The ram caught in the thicket, and offered 'in his stead,' showed that this should be a vicarious sacrifice.

Of triple types, we see Moses conquering Amalek,—the world, sitting upon a stone,—which is Christ ; and holding up the rod of wood,—which is the cross ; with his arms in the attitude of the crucifixion, showing that our victory over the world and the flesh was to be by faith in Christ crucified.

This multiplication of types, and figures, and symbolical appearances and events, is essential and of necessary use in the plan and method of divine revelation by the Scriptures ; as I have already enforced in my treatise on *The Successive Visions of the Cherubim*, and shall further exhibit and illustrate in my *Doctrinal Exposition of the Mosaic Revelation, in the first twenty chapters of Exodus*.

Double Types.

Gen. iv. 48, The sacrifice and death of Abel is a double type : the one part, the lamb, of the innocence of the offering ; the other, of the victim being slain by the enmity of sin to holiness ; the

same as the seed of the serpent bruising the seed of the woman's heel.

At Genesis, xvii. 11-13, Circumcision is brought into connexion with the being bought for money ; signifying that on entering into the new birth, we are bought with a price.

Similarly at Gen. xxiii. 2-18, it is typified both that the promised land is first obtained through death ; and also that a full price is paid for it.

The offering of Isaac, and the ram caught in a thicket, have been already mentioned.

At Exod. chap. xvi. vv. 14, 15, the manna was given ; and it is said, ' they wist not what it was,' signifying that God's unseen providence gives us bread ; and ver. 18, 19, ' He that gathered much had nothing over, and he that gathered little had no lack ;' and if they left it until the morning ' it bred worms and stank ;' showing us that we must pray only for our daily bread.

At chap. xvii., the water is given from a rock ; but further, the Lord stands upon the rock to



been used, which comprehends both ideas, thus typified separately, in one word ; which has made the doubleness of the type and precept less apparent.

At 1 Sam. vi. 14, The cart bearing the ark came into the field of 'Joshua,' which Justin Martyr notices is the same name as 'Jesus ;'—ver. 15, 'The Levites place the ark on a great stone ;' and this, Cornelius à Lapide observes, also signs Christ Jesus.

In Gen. xxiii.,—the burial of Sarah in the cave of Machpelah : first, possession of the promised land is only obtained by death ; and, secondly, it is purchased at a price ;—and that price is '400' shekels,—'400' being the number of persecutions and sufferings, and the much tribulation by which Christ and also His Church must enter into the kingdom of heaven. This therefore may be considered as coming under the head of a triple type.

In Egyptian hieroglyphics God was represented by an eye on the top of a sceptre ; signifying at once, by this compound symbol, both His majesty and omniscience.

The flight of the manslayer to the city of refuge, and his detention there till the death of the high-priest, exhibit the sinner in the opposite states, of safety, and exile ; which could not be represented by one and the same type. But the two together typify salvation and redemption by the death of Christ.

Jacob wrestling with the angel is one incident ;

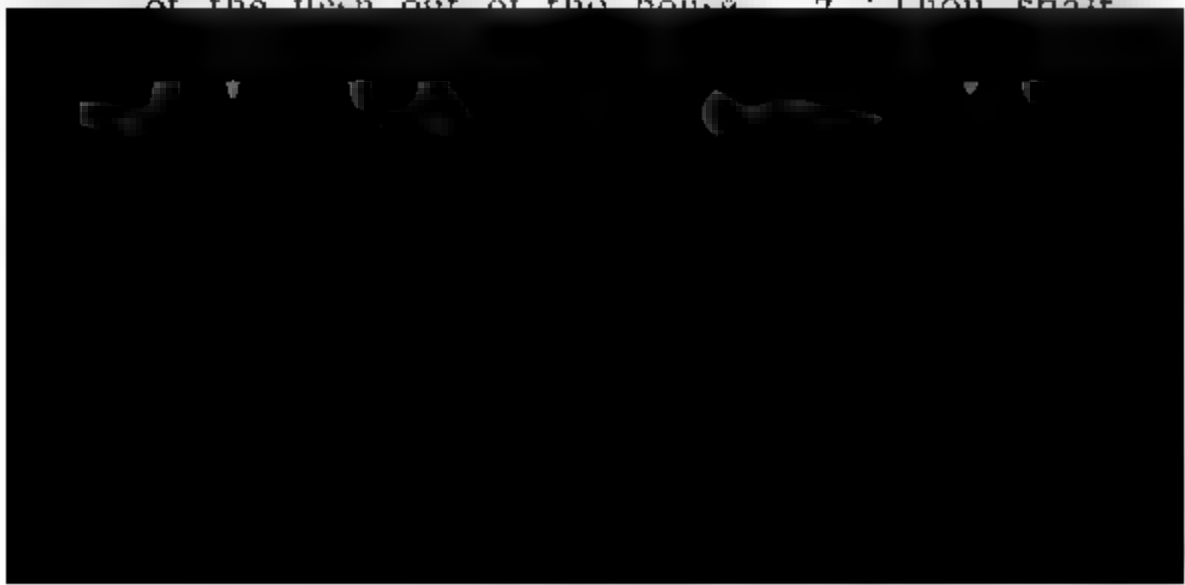
and his refusing to let him go until he blessed him is another. The two together signify the wrestling with God by earnest prayer; as Hosea explains it, chap. xii., ver. 4.

The deliverance of the Israelites from Egypt is one thing, the drowning of the Egyptians is another. The two together typify our deliverance from sin, not by escaping its punishment only, but by its utter destruction.

Our Lord's raiment was divided into four parts, —to proclaim the spread of His Church to the four quarters of the world; but His coat was undivided and without seam, to signify its unity.

Triple Types.

In Exod. xii. 10, 46, in respect to the passover lamb, there are three ordinances: 1. 'In one house it shall be eaten: thou shalt not carry aught of the flesh out of the house.' 2. 'Thou shalt



from the dead ; and a he-lamb is to be offered, and ' two ' tenth deals of fine flour,—both which signify the atonement and mediator Christ ; and none shall eat of bread, or corn, or green ears until after this offering,—showing that Jesus Christ must be the first-fruits, and that we cannot ever partake of the bread of life except after Him and through Him.

The triple type of Moses sitting on a stone, and holding up his rod, and in the attitude of the cross, has been already noticed.

At Exod. xiii. 13, by ' Every firstling of an ass thou shalt redeem with a lamb,' is shown the redemption of the sinner, signified by the ass, as Jesus is by the Lamb ; by ' If thou wilt not redeem it thou shalt break his neck,' is figured the perdition of the sinner who will not accept the atonement ; by ' All the first-born of man among thy children thou shalt redeem,' is signed that God's redeemed elect are out of mankind ; and that they are all who will accept of it.

VI.—*Progressive Types.*

Some types have a material, and some a moral signification.

Of matter-of-fact types are such as, Moses lifting up his hands in the attitude of the cross, and his rod of wood typifying the wood of the cross ; a bone of it shall not be broken ; the three cap-

tivities of Abraham's and Isaac's wives, typical of the three captivities of the Jewish people among the Gentiles,—in Egypt, in Babylon, and in their present dispersion ; Adam's deep sleep, of Christ's death.

Of moral and doctrinal types are, Isaac's sacrifice ; the ram caught in the thicket and substituted for Isaac ; the Mosaic sacrifices ; the temptations in the wilderness (1 Cor. x. 11) ; our Lord's miracles of healing bodily, as typical of spiritual diseases.

But the ultimate end of almost all types is a spiritual antitype. Thus, even the wood of the cross itself is typical of the tree of life ; the cross itself, of the moral cross we are to take up ; the bones of Jesus not broken, is a sign of His perfection and fortitude ; the captivities are captivities in sin and unbelief.

It arises from hence that there are often two progressive stages in the fulfilment of a type ; and that types are in effect progressive and threefold.

In like manner, 'the bodies of those beasts whose blood is brought into the sanctuary by the high-priest for sin, were burned without the camp: wherefore Jesus also . . . suffered without the gate.' But the ultimate end and antitype is, 'Let us go forth therefore unto him without the camp, bearing his reproach,' Heb. xiii. 11-13.

Gen. ii. 24, 'Therefore shall a man leave his father and mother and shall cleave unto his wife.' This was first fulfilled by our Lord coming down from His Father to the Jews; but St. Paul declares this to be a great mystery, 'But I speak concerning Christ and his Church,' Ephes. v. 31, 32.

Sarah, Rebekah, and others, are types of Christ's bride, the Church; but in a further sense every believing soul is the bride; which gives so many double significations to the Song of Solomon. In like manner every soul is the proper temple of God: that being true of the individual which was true of his material temple, and now of His collective Church.

Barabbas, like the scape-goat, was released, and Jesus was delivered to be slain instead of him; but Barabbas himself became a type of mankind loaded with the most heinous sins, suffered to go at large, as from a prison into the wilderness, while Jesus as the guilty one is kept prisoner to be immolated.

Other examples are,—

The laver as a type of outward baptism; but baptism itself is a type of spiritual washing.

Circumcision also may be a type of baptism, with the same ulterior signification of circumcision of the heart.

The flood was a figure of baptism ; but there is also a spiritual baptism : which 'is not the putting away of the filthiness of the flesh, but the answer of a good conscience,' 1 Pet. iii. 21.

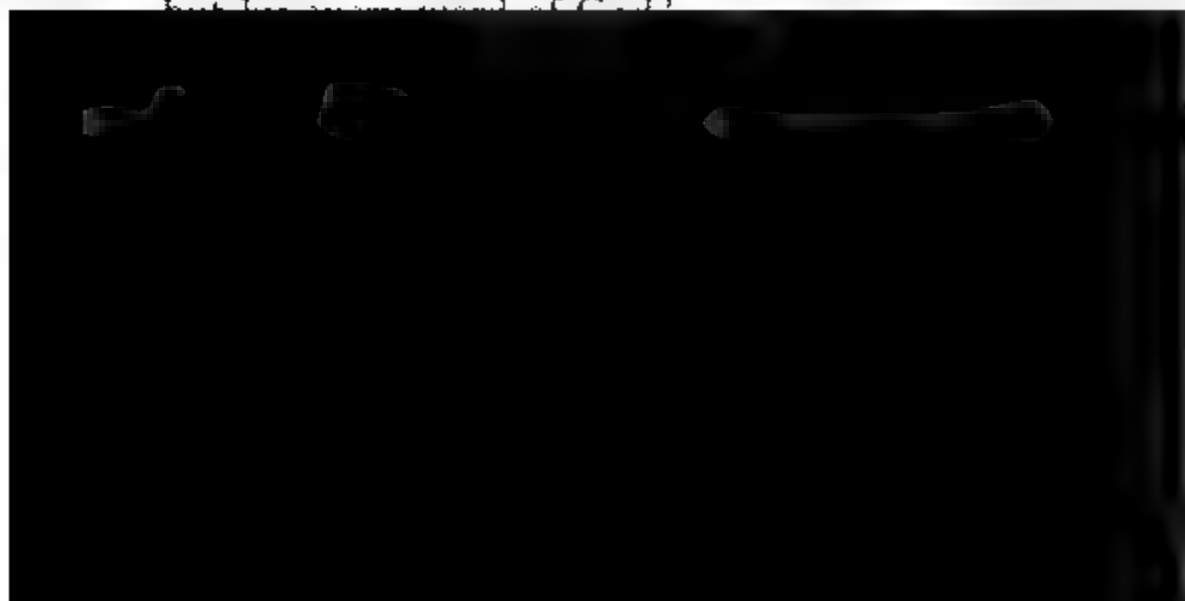
The passover may be a type of the Lord's supper of bread and wine ; but the Lord's Supper is the spiritual 'communion of the body of Christ.'

The scarlet wool may be a type of Christ's blood ; but His blood, shed, is a type of His soul poured out.

' My face they cover, though it be divine ;
As Moses's face was veiled, so is mine,
Lest on their double-dark souls either shine.'

HERBERT : *Temple*.

The manna typified Christ, the bread from heaven ; but 'Man doth not live by bread alone, but by every word of God.'



to dedicate ourselves before our pilgrimage begins,—at the earliest period of life, and for all our life.

2 Chron. ii. 2, 17, 18, Solomon employed 153,000 and *over*—all *strangers*, in the building of the temple ; our Lord caused His disciples to catch one hundred and fifty-three *great* fishes ('great' answering to 'over'); and Christ's Church has been built up by the Gentiles,—the Jews having refused to receive and own the Stone,—whose numbers are represented by the one hundred and fifty-three ; and the Bible Society had translated the Bible into 153 languages a very few years back, by which every nation seems now to have had the Gospel preached to them.

The typical transactions recorded in the Old Testament,—the plagues of Egypt, the fall of Jericho, the three and a half years want of rain caused by the prayer of Elijah, and others, furnish the materials of the judgments falling upon the apostate world antityped in the Book of Revelation ; but they have been intermediately fulfilled in the events attending the destruction of Jerusalem and the Jews,—as detailed in *The Apocalypse fulfilled*, by the Rev. P. S. Desprez : already once before mentioned.

This principle is expressed in the following words of St. Ambrose, ' Umbra in Lege ; Imago in Evangelio ; Veritas in Cœlo ; '* that is, in the kingdom of heaven.

* From Wordsworth, Bishop of Lincoln, *On Genesis* ; Introduction, p. 30.

VII.—*Repetition Types.*


Connecting itself, and almost identifying itself with the above, is the observation, that though type is the peculiar and proper characteristic of the Old, and antitype of the New Testament, yet there is a marked frequency of repetition of type,—that is, of material type,—not the same exactly, but analogous, accompanying the fulfilment of the spiritual doctrine in the antitype : drawing attention, and, as it were, giving application to the antitype ; and thus closely linking together the Mosaic with the Gospel dispensation.

Of such kind are some of those before mentioned,—the dismissal of Barabbas as of the scape-goat ; the laver-washing and baptism ; the passover supper and the Lord's supper. So Melchizedek's bread and wine, and our Lord's bread and wine. The bodies of the sin-offerings burnt without the

with the living bird let go out of the city into the open fields (Levit. xiv. 53), typifying the resurrection and ascension of Christ, and our resurrection.

In some of these it is observable that, whereas animals furnished the types in the Old Testament, men became the types in the new era; thereby more fittingly joining themselves with and developing the Gospel dispensation.

In this view it becomes a question, whether the Lord's Supper is not a repetition type of the Passover supper; and not an antitype of it. Types are not types of things of like nature, and of material things; but of spiritual things, which are the antitypes. The Lord's Supper, therefore, is itself a type of our dying with Christ, and our putting on Christ, and of our eating and drinking of the redemption by Christ, and the blessings of the Gospel. So, baptism is not an antitype of the Mosaic and Jewish purifications and baptizings, or of circumcision; but a repetition type: being itself significant of the spiritual regeneration and new birth in Christ: as it is expressed by our Lord himself,—‘Except a man be born of water and the Spirit:’ that is, water typifying the Spirit, which they who believe in Him should receive, John, vii. 39; and which should be in them a well of water springing up into everlasting life, John, iv. 14.

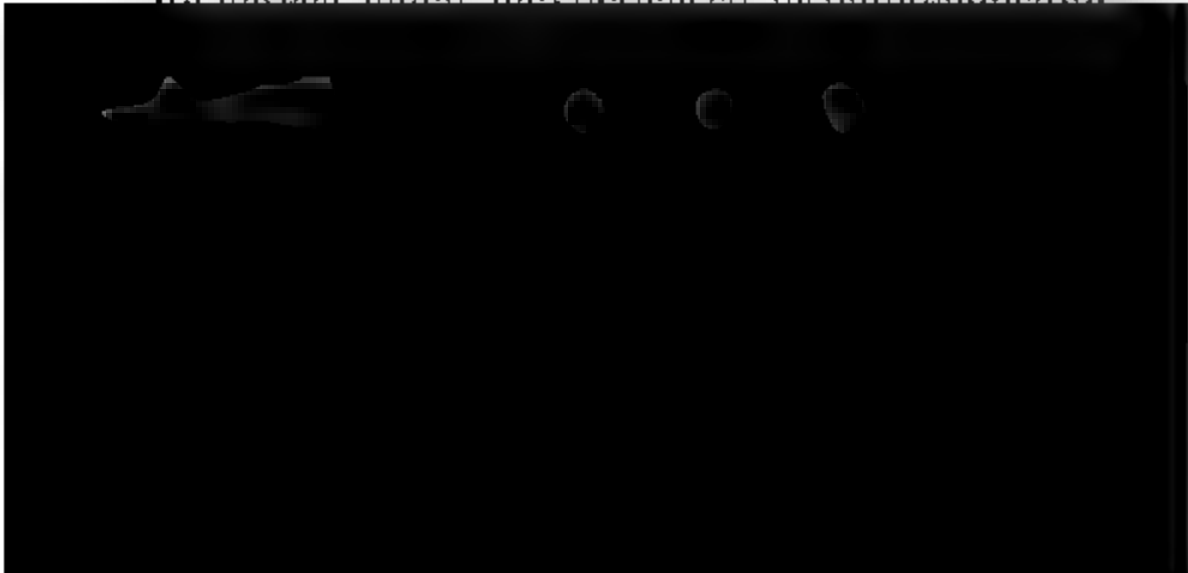


VIII.—*Outward Sign of Inward Grace.*

And here it may be the fit place to observe how habitual it is throughout the Scriptures for an outward visible act and sign to accompany inward and spiritual operation.

This is a grand instrument and master-work in the plan of revelation ; being an adaptation to the great principle and necessity of our nature, that, though the inward and unseen are alone real and primary and lasting, yet that which is outward and fleeting ever engages us the most, and seems to our sensual faculties the only real, and intelligible, and permanent.

This principle, that the visible, the tangible, the typical, the parabolical, that which is cognisant to our outward senses and experience, is in Scripture used to be the vehicle to us of those things which are unseen, unfelt, unexperienced, incomprehensible.



grace, are those above mentioned,—of Barabbas released ; of the young man escaping free, leaving his garment ; the washing in Jordan and in the Pool of Siloam ; anointing with oil ; Jesus taking little children in His arms ; touching the ears of the deaf man ; the tongue of the dumb ; putting His hands and the clay on the eyes of the blind man ; touching the leper ; stilling the storm of wind and waves just before stilling the tempest in the soul of the demoniac ; breathing on His disciples, when He said, Receive ye the Holy Ghost ; handkerchiefs and aprons brought from St. Paul's body for healing ; fiery tongues appearing when the Holy Ghost descended and gave the gifts of the Spirit ; the scales falling from Paul's eyes when his spiritual eyes were enlightened ; our Lord between the two thieves, the one pardoned on the right, and the other condemned on the left, when He became Judge of the quick and of the dead in His crucifixion.

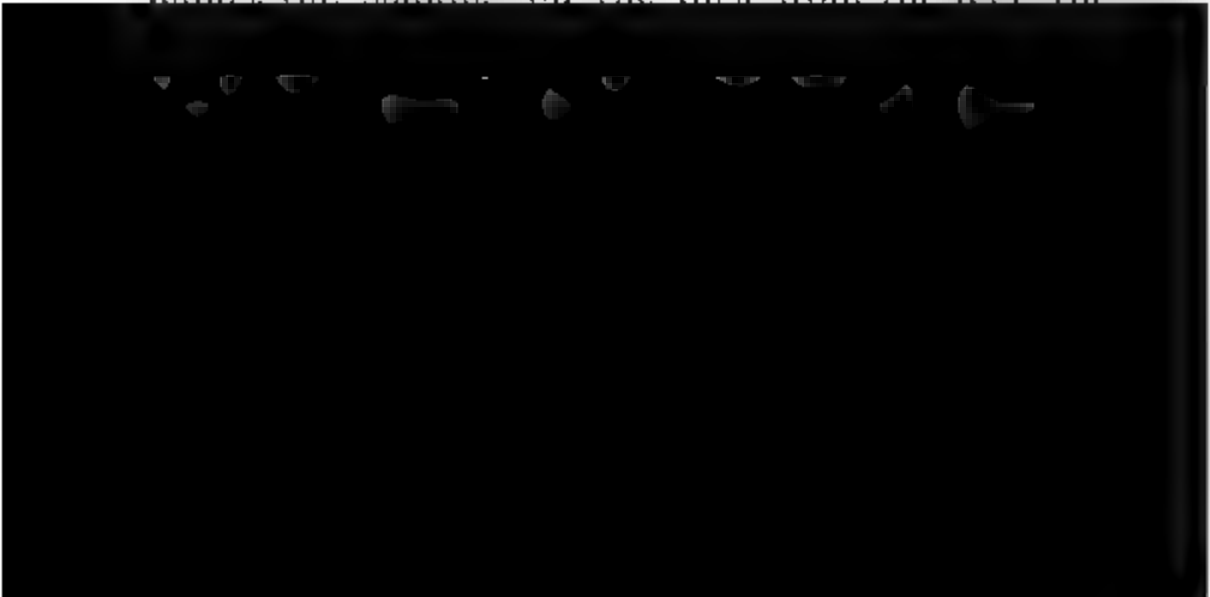
These are instances enough of the use of outward appearances and acts, on purpose to direct the mind to the concurrent working of invisible power which is in operation, and to impress the mind and memory with it.

Therefore we accompany our own inward acts with outward gestures and signs, which are parables of what is going on within, and are even helpful to the inward operation. So exactly fitted are the mind and body to one another, and consentaneous in their working ; and so the thought and inner

working of the brain show themselves in the outward manner, and attitude, and motion. Thus we kneel in prayer; we lift up our eyes and hands in supplication and thanksgiving; we resort to a church which aids and adds to our reverence and solemnity; we show forth our praises in singing; we feel elevated and inspired by music and architecture.

But the sign itself is only significant as a sign; it is not efficacious. However much the visible and tangible may be effectual, may be assisting and necessary to arrest and fix the attention; however it may invite it to a recognition and realisation of the unseen, and often unfelt operation, which is contemporaneous, and is thus, as it were, enacted in the presence of, and made a reality to the external senses, yet the outward sign cannot ever be or be intended to work the inward grace.

The anointing with oil, the laying on of hands, the shaking off the dust from the feet, the



are concessions and adaptations to this principle of human nature which requires them, and somewhat perhaps to the mind of the sceptic, who ever looks out for something upon which to ground his philosophy and unbelief.

The inspirations of music and architecture are not religion; the Church, and the lifting up of the hands in prayer, though tokens and expressions of reverence, are not holy in themselves, but only in their use. The handkerchiefs and aprons from Paul's body were not virtuous or efficacious, except in their application at the time; they might be used for any ordinary purpose on another occasion.

The fragments of the loaves which fed the 5000 and the 4000, were used afterwards to satisfy the ordinary cravings of hunger; the manna was bread from heaven and angels' food only in so far as it brought angelic thoughts and heavenly aspirations to the souls which received and fed upon it with spiritual discernment.

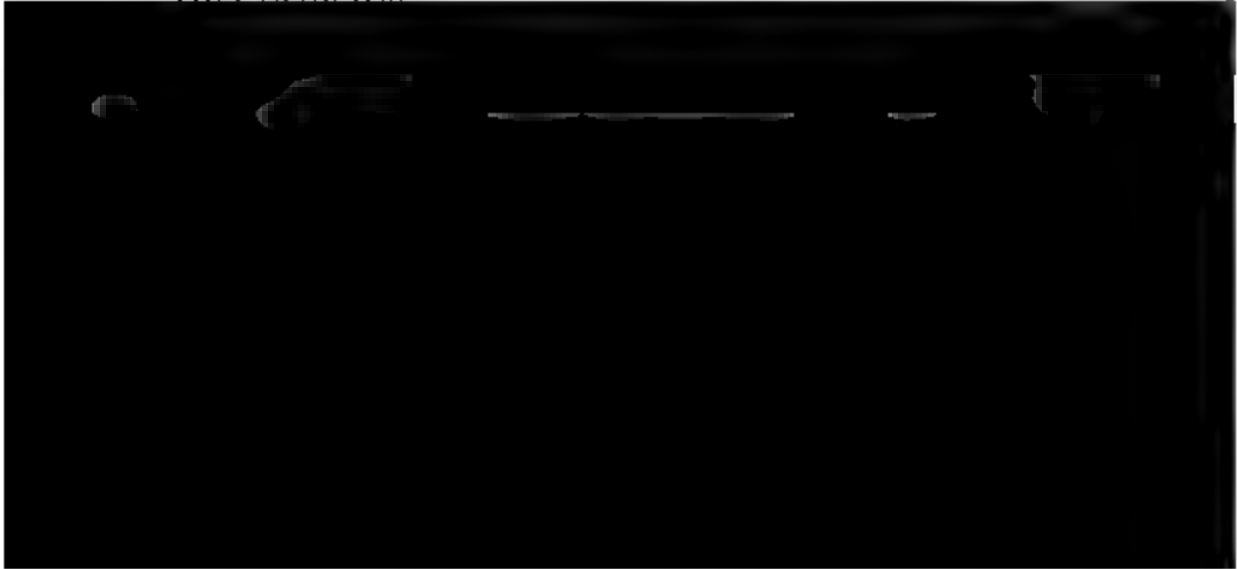
But the carnal mind and degraded natural sense confound these distinct applications, and draw down these aids and emblems to idolatry. They were intended to be material stepping-stones and helps to spiritual heights and walks, but the carnal natural mind and heart draw down and debase the heavenly things to them—the spiritual to the material.

Thus the Chaldean places before him the

moon, and stars ; the Parsee, his fire ; the Hindoo, his chatty-pot, to fix his eyes and concentrate his devotion, and worships his chatty-pot. Another takes his teraphim out of his pocket, his emblematic deity, and worships his teraphim ; another, his cross ; another, his piece of the true rood, his piece of a bone, or of a saint's garment ; his picture or piece of money, or rosary that has been blessed by the bishop of Rome.

The imagination is so prone to confound the means with the end, the instrument with its work, words with ideas, the thing seen with sight, the sign with the signification,—and at the same time signs are so useful and impressive, and action is so assisting to the expression of ideas, that human nature—while it is human nature—will use it, and will be prone in no inconsiderable degree to rest upon it, and make itself dependent upon it.

And Revelation—which is ever true to the principles of human nature—recognises and uses this principle.



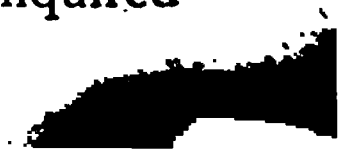
green trees and in groves, which were forbidden under the Mosaic law, were permitted and commendable in Abraham, Isaac, and Jacob.

The certain precept is, not to go back towards Egypt. Living in the era of antitypes, we ought not to bring our Isaac back again into the Ur and Haran of types. We may support and build up Christian doctrines and principles with the scaffolding of types, but we must not keep the scaffold standing when the temple is built. That will be idolatry in the age of enlightened reason and lofty Christian experience and edification, which was the staircase, the entrance, the door, the porch, the vestibule, the atrium, the edifice itself, in the dispensation of ceremonies and symbols, and the Law written in stone,—of the letter, not of the spirit.

This topic will be treated again, in Book VI. Art. iii., but in a different connexion.

IX.—*The Whole Scriptures are Typical.*

Here may be a good opportunity of proposing this inquiry, whether every part of the Old Testament, at least, is not full of types, and whether every event and circumstance and instruction may not be used as occasion may seem to offer, as having a typical, and in that respect a prophetic meaning, and proper to be examined and inquired into in that sense.



This does not at all warrant the supposition that every single word, or that every act and ordinary incident in a transaction, is to be interpreted and applied as a special and particular type. As in allegories and parables, the main scope and event conveys the instruction, while the incidental matters which fill out the story and make it natural are to be disregarded as inapplicable; so with the Scriptures, they may be all a parable, and they may contain and be composed of innumerable types and parabolical histories and transactions, yet the natural incidents and circumstances which attend them, being as it were the vehicle of the virtue, may be irrelevant to the purpose, and may even be in some respects inconsistent with it: as it was *Samuel's* cloak which typified the rending of *Saul's* kingdom from him, and *Jeroboam's*, not *Solomon's* or the prophet's, which being divided, was delivered back to him as a prophecy that ten tribes should be taken from

creation of mankind to be God's perfect work again, before the final Sabbath,—as I have drawn out at length, and applied the allegory in my *Excelsior*. Abel's offering was typical ; Enoch's ascension was typical ; the Flood was typical ; all Abraham's, Isaac's, and Jacob's lives were typical ; Moses, and the Law, and the Tabernacle, and the Cherubim, and the ceremonies, were typical ; the journeys of the Israelites were typical. The judges were types ; the kings were types ; the captivities and the redemption from Babylon were types ; the Temple of Solomon was a type ; the Second Temple was a type ; the Temple of Ezekiel is a parabolical compendium of doctrine and prophecy.

Then particular events and histories are types : the plagues of Egypt, the fall of Jericho, the conquest of the Canaanites, are types. Names are types,—Abel, Noah, Methuselah, Abraham, Sarah, Israel, Joshua, David, Solomon, Jedidiah, Jezreel, Lo-ruhamah, Lo-ammi. Names of places are types,—Bethel, Beer-sheba, Lehi, the valley of Achor, the valley of Elah, the vale of Baca, the valley of Hinnom, the valley of Jehoshaphat. There are material, and there are moral types ; and there are doctrinal types. Everywhere, and in every word, and every narration, and in every poetic metaphor and idiom, we are continually being surprised and astonished by some description, appellation, expression, or coincidence, which demonstrates that the promise and preparation for the advent of the Messiah, and the doctrine of

redceming grace, is the mind of the Spirit throughout the Scriptures; and that every event was recorded, and every description inspired for the purpose of directing our minds and hearts, and expectations and desires, and motives, and of preparing them for this end.

St. Paul establishes this principle when he founds an argument upon the use of the singular, 'seed;' and again, upon the omission of Melchizedek's parentage and genealogy; and when he says, 'Doth God take care for oxen?' 'For our sakes he saith, Thou shalt not muzzle the ox that treadeth out the corn;' and again, 'He that gathered much had nothing over, and he that gathered little had no lack—according as it is written.'

Even stones and colours are typical and doctrinal; even numbers are prophetic.

Yet with all this, these uses and coincidences are not always and in every particular. The use of names of persons and places, and that of num-

beyond the general uniformity and consistency of human nature, must have intended and directed the coincidences. Thus the covetousness, and concealment, and death of Ananias and Sapphira, brought to light and exposed by the Holy Ghost, was parallel to that of Achan and his family (Joshua, chap. vii.), the one at the commencement of the wars of the Israelites, and the other of the career and conquests of Christ's Church militant. So the temptations and falls of the Israelites in the wilderness were, St. Paul says, examples to the Christians, just come out in their redemption from the bondage of our spiritual Pharaoh. The martyrdom of Abel was parallel to that of Stephen, whose blood cried from the ground at the opening of the new era; though it spoke better things than that of Abel (Acts, vii. 60). Our Lord being saved alone from the murder of the children at Bethlehem was parallel to Moses' escape from that of the infants; and his call out of Egypt after it, to God calling Israel His son out of Egypt. (Hos. xi. 1.) So also Rachel weeping for her children. And this may have been all that St. Matthew intended when he noticed the repetition of the incidents; as also when he quotes the expression, 'He shall be a Nazarite' (Judg. xiii. 7). The worship of a Queen of Heaven seems to be so engrained in the idolatrous disposition of men—being found to prevail, not only among the Israelites, but in almost every nation of the heathen world—that the enthroning of the Virgin Mary seems to be only a natural and

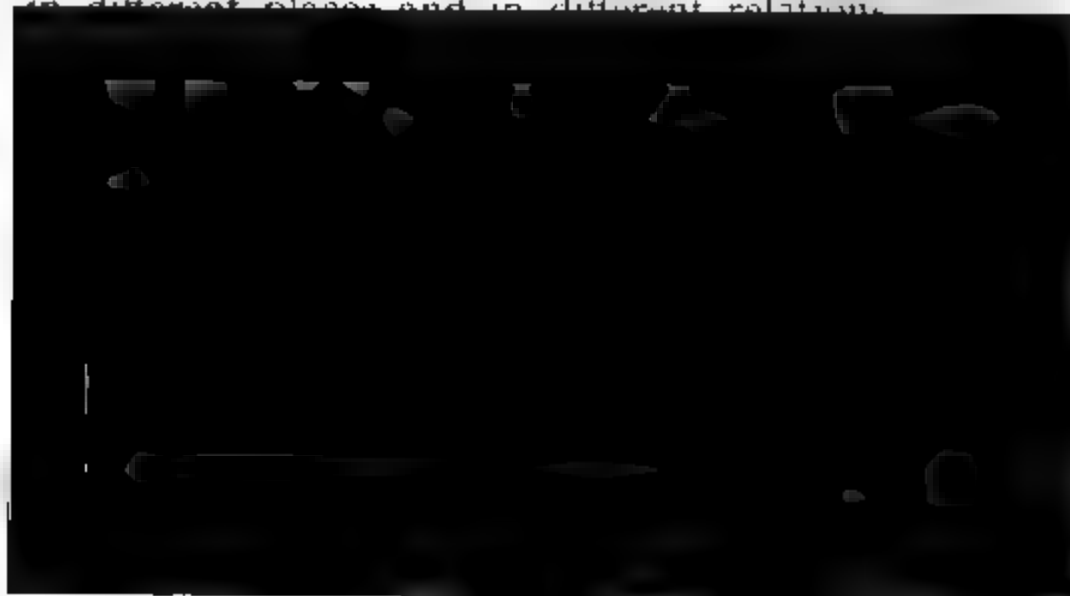
necessary repetition of it; and the setting up of idolatry by a Christian high-priest, at the requirement of the people set on mischief, is an exact repetition of Aaron's setting up the golden calf, for the worshippers to indulge in revelling and riot under it.

The distinction between these cases and cases of direct typical prophecy consists in this, that types, being material, are fulfilled by spiritual anti-types; but these are in the nature of matter-of-fact repetitions and parallels.

Abel's death was a type of Christ's death in a spiritual sense; but it was parallel to Stephen's death as a coincidence.

X.—Types of Double Application.

As two or more types may be used together to make up one doctrine or compound idea, so one type or symbol may convey different meanings in different places and in different relations.



(Rev. iv. 6) is the water of baptism ; at Rev. xv. 2 it is the asylum of the saints, and refuge from the plagues of the vials poured upon the Babylon of the world. At all events they have quite different applications.

Scarlet, in the composition and ornament of the vail, is quite different from the scarlet joined with cedar-wood and hyssop at Lev. xiv. 6, used in the cleansing of the leper. The jealousy of the prodigal son is, in one relation, that of the Pharisees and Scribes against the publicans and sinners (Luke, xv. 1, 2, 28) ; in another it was that of the Jews against the Gentiles. The same, perhaps, with those brought in from the streets and lanes, and from the highways and hedges. Laying the hand on the burnt-offering was for the purpose of adopting and *partaking of* the merits of Christ's entire self-devotion ; the laying the hands upon the head of the sin-offering was for the purpose of transferring and *putting off* our sins upon the appointed victim. Not keeping any of the passover lamb till the morning signified the completeness of the atonement ; not keeping any of the manna to the next day signified our duty of entire dependence upon God for all things necessary for us.

But there is frequently something to distinguish and to direct these applications : as when the 'earth' is contrasted respectively with the heaven, or with the sea ; and when Jesus Christ is spoken of as the Sun 'of Righteousness ;' and when the 'sea of glass' is in one case said to be


like unto crystal, and in the other to be mingled with fire. The rest must be determined by the general intention and the context.

See this further illustrated under the two next heads.

XI.—*Types having a Good and Bad Application.*

Many, if not most types, have a double and opposite, a good and a bad use and signification.

This is consistent with the great moral and religious working always going on in the world, and developed and recorded in the Scriptures; namely, that Satan is constantly setting up a rival throne to the almighty and all-benevolent Wisdom; and is arrogating and assuming the form of an angel of light, and the dignities of the true Messiah, and drawing away the admiration and allegiance of mankind as if it were to the highest and



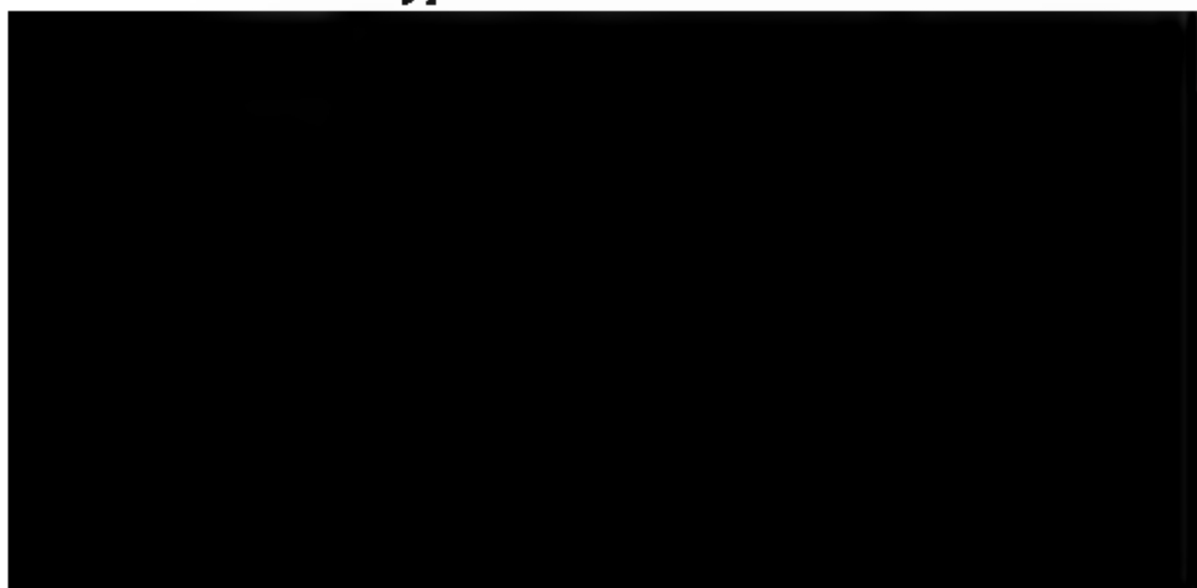
There is the Lion of Judah, Christ,—and Satan, the roaring lion. There is the fire of the Holy Spirit and divine love,—and there is the fire of trial and persecution; God is the fire consuming and accepting the sacrifice,—and there is the fire of God's wrath (Deut. xxxii. 22) and of eternal punishment. Christ is the Morning-star, the Day-spring,—and Lucifer is the morning-star, the son of the morning. Christ is the King,—and anti-Christ is 'the king that shall do according to his will,' Dan. xi. 36, and he for whom Tophet, hell, is prepared, Isai. xxx. 33. The sin-offering was burnt without the camp, that it might not pollute the habitations of the saints;—and our Lord was crucified, and we also must go out to Him without the camp,—because the camp is the world, and full of sin, and polluted. Jerusalem is the great city, Jer. xxii. 8; but the great city is the world and Babylon, in Revelations. Salt is the religious seasoning of the world, Matt. v. 13; but salt is the corruption or punishment of the world, Ezek. xlvii. 11. The sun is mostly Christ, in His glory and divine goodness; at Rev. xvi. 8, it is some worldly and destroying potentate. So, Song of Solomon, i. 6, says David-son, the sun is Satan, the sun of the infernal kingdom. At Numb. xxi. 6, 8, 9, serpents bit and killed the Israelites; but the serpent on the pole recovered them and restored them to life. The cloud which conceals and reveals is both darkness and light.

In most of these cases there is that in the

epithet or accompaniment which determines the good or bad signification,—as the sun of righteousness, the roaring lion, the fire of wrath, the consuming fire, the living or running water, the seasoning salt. There are also some emblems for which it is not obvious to find any evil application, as water, dew, rain, light. Yet this cannot be said of spirit or wind, nor of waters, when used in the plural.

What I most mean to say is, that it is an error to contend that one figure must always have either a good or a bad,—and still more that it must have one uniform signification. This is not the character of the Bible method and form of language,—nor of any language; and the mind of the Spirit beyond all other, exercises the most entire largeness and freedom.

XII.—*Types not used twice in the same*



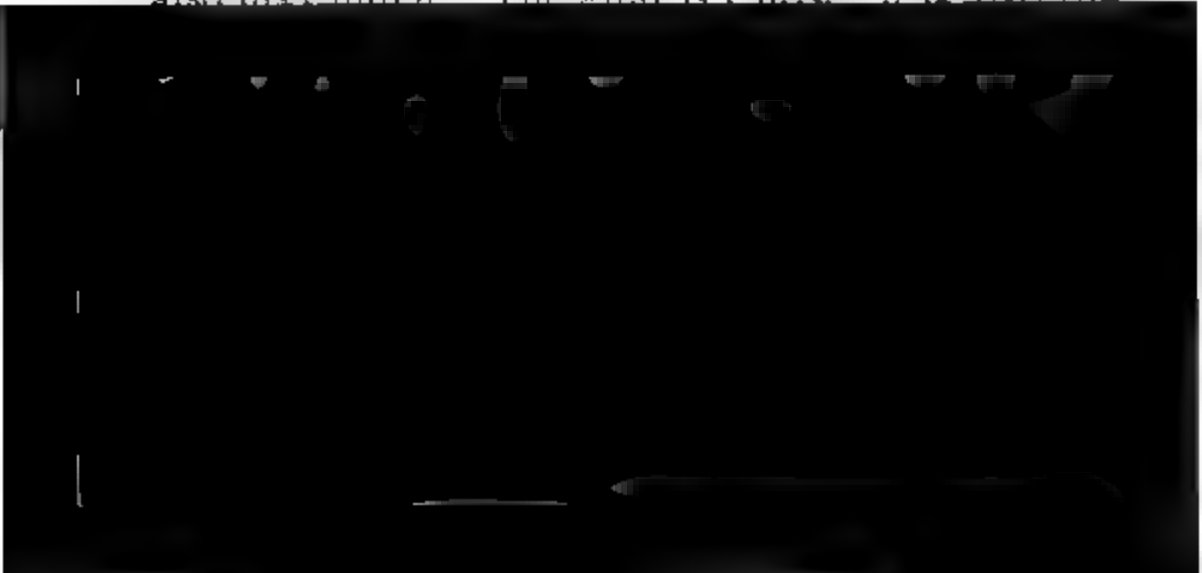
differently advanced stages of religious knowledge and fulfilment in which the same figure is made use of. The progression of types has been already partly shown ; and how the type grows up into and is merged in the antitype (Canon 6, *supra*), and how the antitype and fulfilment itself again becomes a type. In addition to those examples we see the virgin that shall conceive and bear a son becoming the symbol of another birth, and of another child of very different signification, Rev. chap. xii., and seemingly different also at Jer. xxxi. 22. The resurrection from the dead, so multifariously typified, is itself made the type of the resurrection of the Jews from their graves of banishment and degradation, at Ezekiel, chap. xxxvii. The beast with seven heads and ten horns has two successive phases and applications at Rev. xiii. 1, and Rev. xvii. 3. The parable of eating sour grapes, and the children's teeth being set on edge, is variously applied,—in Jer. xxxi. 29, 33, 34, to the promulgating of a spiritual law, which all may learn, and under which all may be saved ; and in Ezek. xviii. 2, to the doctrine of repentance.

That the commandments of God are always written on two sides,—on one side and the other, Exod. xxxii. 15 ; within and without, Ezek. ii. 10 ; on this side and on that side, Zech. v. 3 ; within and on the back side, Rev. v. 1, is a parable used in four different applications :—in one case distinguishing the letter from the spirit ; in ano-

ther, as containing in it blessing and cursing; in the third, the duties to God and our neighbour; in the fourth, to the doctrines of the world and of the church.

The sevenfold candlestick in the tabernacle was emblematical of the Holy Spirit of God in His Church; in Revelation, i. 20, the seven candlesticks are explained to be seven churches. In Revelation, iv. 5, the seven lamps before the throne are explained to be the seven spirits of God.—At Zech. iv. 2, the seven lamps are recipients of the oil of the Holy Spirit, vv. 6, 11, 12, 14. Even in the same vision of the Cherubim (Ezek. i. 5, 8, 10), the symbol of 'a man,' seems to have a somewhat different meaning in each of the three places.

The water out of the rock at Horeb seems to signify the grace of Christ; the water at Kadesh, the Holy Spirit. The ark represents Christ: it is God's footstool;—it represents also his Church. The tabernacle represents Christ; it represents also his Church. The altar is Christ: it is also the



times of the Jews—at the transfiguration he represents the law. The number ‘seven’ sometimes signifies infinite multitude; sometimes completeness; sometimes the Holy Spirit. The first-fruits offered the third day after the passover signified Christ, the first-fruits from the grave; the first-fruits at Pentecost signified the Holy Spirit, and the first-fruit of 3000 disciples converted in one day by it,—Acts, ii. 41.

The abomination that maketh desolate, at Dan. xi. 31, must be different from that at Dan. xii. 11 :—the former being the Roman armies; the latter has by some been attributed to the apostasy established in the Christian Church.

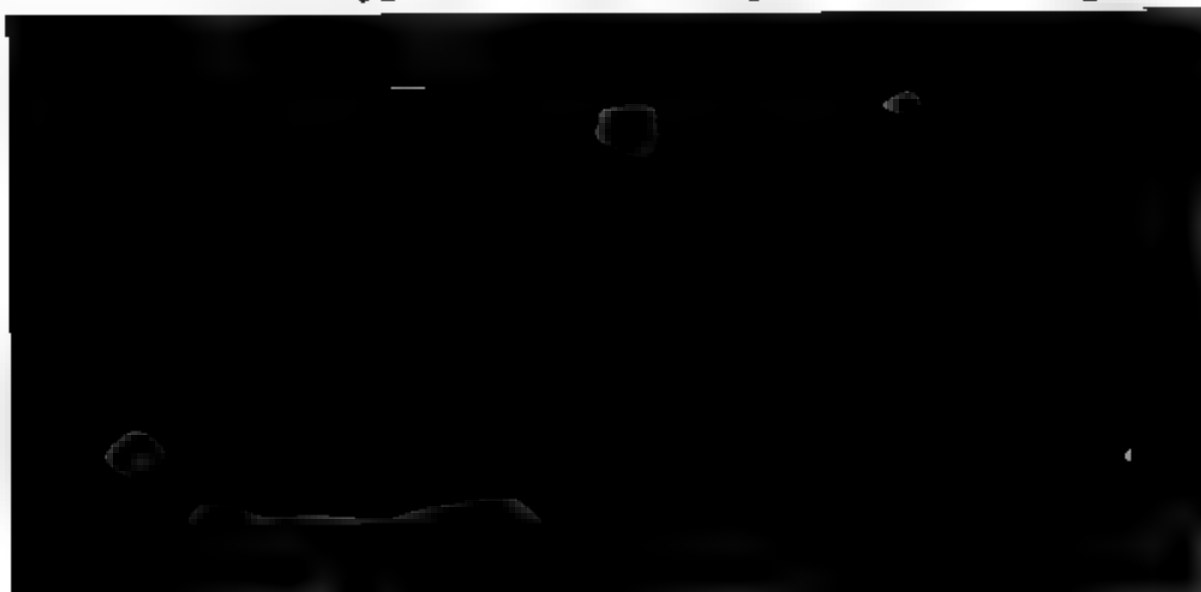
The green grass, at Rev. viii. 7, and at ix. 4, seem to be different. The forty-two months, at Rev. xi. 2, and Rev. xiii. 5, seem also to be different.

The ‘fish’ that first came up to Peter, Matt. xvii. 27, signified Christ rising from death in the *body*: the fish caught by Peter and the Apostles, Luke, v. 6, and John, xxi. 9, signify converts to the Christian faith,—risen from the death in the *spirit*. At Rev. i. 16, it is Christ Himself,—at Rev. x. 1, it is an angel that has his face as the sun. In the same way the rainbow, which, at Rev. iv. 3, symbolises the redemption by Christ, at Rev. x. 1, signifies a very different redemption. The great red dragon, Rev. xii. 3, is probably different from the dragon, Rev. xvi. 13.

Sleep represents prophetically the death of

Christ, and waking from sleep the entrance into the Christian era. Yet this has different aspects in each of the several occasions. The deep sleep of Adam typically gives birth to the Church in Christ's death. Jeremiah's waking from sleep (Jer. xxxi. 26) was sweet unto him, because it prophesied of the resurrection of the Jews from captivity, and their final conversion. Daniel waked from his deep sleep, Dan. viii. 18, 23, to see the rise of Mahommedanism in the Christian era. Zechariah's waking from sleep, Zech. iv. 1, 6, introduces him to the revelation of the spiritual edification of Christ's Church. The three disciples at the transfiguration, awaken from sleep, to see the glory of Christ's kingdom, Luke, ix. 32. In all these there is at once a unity and variety in the meaning of the symbol.

XIII.—*Typical Words change their Meaning.*



nature of parable,— which is the peculiar vehicle and instrument of revelation, — has this especial quality, that it modifies and adapts its application to every successive advance or change in circumstances and knowledge, and to every stage of intellect and idea, and religious apprehension.


‘ Heaven ’ had changed its meaning from a material place of abode to that of a religious and spiritual condition, when St. Paul said that he was caught up into the third heaven, and when he talked and taught of heavenly places in Christ, 2 Cor. xii. 2 ; Ephes. i. 3 ; and so John, vi. 32, 33. ‘ Hell ’ and hell-fire have become no longer the fires of the valley of Hinnom, or the torment of the material element. ‘ For ever,’ ‘ eternal death,’ and ‘ everlasting life,’ are not now so many, or an infinite multiple of years, so much as they are that heavenly condition of soul which is revealed to us, at John, chap. iii. vv. 15–18, 36. ‘ Death,’ in a religious sense, is no longer a dying of the mortal and material body ; ‘ life ’ is not the in-breathing of natural air, but of the Holy Spirit, John, v. 25, 26. ‘ Light ’ shines not into the outward eyes, but into the soul. Wind—*πνεῦμα*—becomes the spirit. Words take and express the meaning of the anti-type, of which they were the type.

The ‘ sun ’ is the source of divine and religious light. ‘ Clouds ’ are no longer collections of watery vapours, Rev. i. 7 ; xiv. 14. The soundings of the ‘ trumpet ’ are preaching.

The ‘ Blood of Christ ’ is not the visible crim-

son flood;—‘eating His flesh’ is no longer a partaking of the material substance, but all that is contained in the expression, ‘putting on Christ,’ Rom. xiii. 14; Gal. iii. 27. The parts and measures of Ezekiel’s temple are read in their symbolical and spiritual sense:—the posts are elders, Amos, ix. 1; the porch is Christ. The conquest of the nations by the Jews, is understood of the Apostles preaching to them, and their conversion.

The Holy Ghost has often used in the Old Testament typical words and expressions which, having had idiomatically a simple meaning in the old dispensation, have antitypically obtained a higher spiritual sense, befitting the new era and dispensation. ‘Living’ water, ‘running’ water, being ‘water of life,’ in Hebrew idiom, Gen. xxvi. 19, marg.; Lev. xiv. 5, 52; Num. xix. 17; Cant. iv. 15; Zech. xiv. 8, becomes literally, living water, ‘water of life,’ in the New Testament, John, iv. 10; vii. 38; Rev. xxii. 1. The ‘land of the living,’ which is spoken of human life in the



XIV.—*Type intermixed with Antitype ; and Change of Representation.*

In one and the same revelation, the same person or typical emblem may be presented in different characters and relations ; and may be good and bad,—Redeemer and redeemed,—human and divine,—type and antitype,—worldly and spiritual. Gen. xix. 24, Jehovah rains fire and brimstone from Jehovah. Malachi, iii. 1, Christ both sends a messenger, and is Himself the messenger. John, chap. x., Christ is both the door and the porter of the door.

Jonah is a type of Christ, in his descent to the grave and his resurrection ; he is a type of the Jews, in his jealousy at the Gentiles being redeemed for their faith and repentance. In the third chapter of Zechariah, Joshua, the high-priest, represents Jerusalem and the Jews, pardoned, and clothed with the Redeemer's righteousness ; in the eighth verse, he represents the Branch, the Redeemer Himself. In the fourth chapter, Zerubbabel is in one sense the promised builder and finisher of the material temple ; in another sense, he is a type of Christ, the builder and finisher of the spiritual temple.

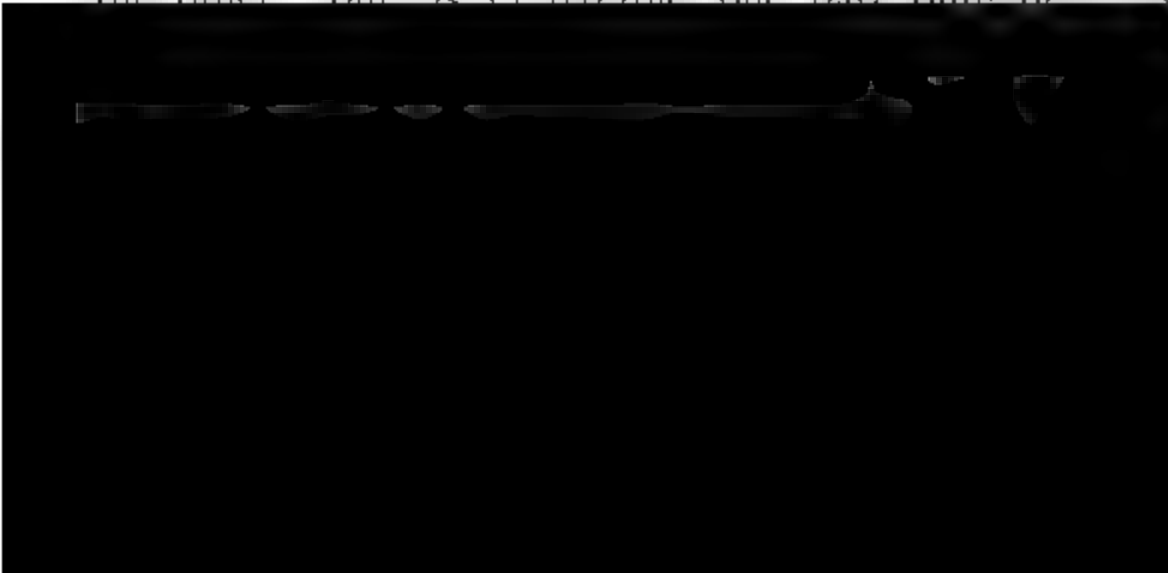
In the same Psalms, David and Solomon are frequently represented at one time in their own persons, and at another in the person of Christ ; especially in the 45th and in the 72nd Psalms. The

same principle is seen in the 68th, the 91st, the 118th, and in several other Psalms.

1 Cor. x. 4, — the Israelites all drank of the rock, — that is, of Christ, the spiritual rock, — the presence of God, who went with them through all their journeyings. Heb. xi. 8, 9, 10, 13-16, Abraham went out of Ur, his native country, seeking a heavenly country. Heb. xi. 25, 26, Moses refused to be called Pharaoh's daughter's son, and suffered affliction with his brethren the Israelites, preferring the reproach of Christ, — that is, which Christ and His disciples must after suffer, — to all the treasures of Egypt.

XV. — *Types do not run on all fours.*

A type is not necessarily commensurate with its antitype to such extent that each part in the one should answer with exactness to each part in the other. But as is possible one part only or



it was Saul's kingdom which was to be rent from him, 1 Sam. xv. 27, 28. It was Jeroboam's new garment that Ahijah rent in twelve pieces; but it was Solomon's newly established kingdom, of which Jeroboam was to have ten tribes for his share.

The application of these seems to be, as it were, inverted and reciprocal. So, in like manner, Eve was brought to and came to Adam; but in the antitype Christ comes to His Church: as St. Paul explains it, Ephes. v. 31, 32.

If the three sojournings of Sarah and Rebekah in Egypt and Gerar were typical of the three captivities of the Israelites, then it is to be observed, that the three sojournings were voluntary and for the support of their lives; but only the going down into Egypt was voluntary, the carrying away into Babylon, and their present dispersion and captivity were involuntary.

But it is especially noticeable that there is not even a necessary *moral* agreement between the type and the antitype.

Jacob obtained Esau's birthright by fraud, but the younger Gentile Church obtained the Jews' inheritance by faith and election.

Jonah *fled* from the presence of the Lord for *fear*, to be cast out into the deep of death, as a vicarious sacrifice; but the Son of God came down from the bosom of the Father, for love, and to be an obedient offering.


Gen. xxxvii. 27, Judah sold Joseph out of com-

passion, and to save him from death. In the antitype Judas sold our Lord, and the Jews bargained for Him, to deliver Him to be crucified.

So our Lord commended the unjust steward, and offered him as an example of diligence and duty to His disciples, in the use of the world's riches.

The application of a type may change and be inverted. In the case of Esau and Jacob, St. Paul makes Esau the type of the Jewish, and Jacob of the Gentile Church, 'The elder shall serve the younger,' Rom. ix. 12. But this application may in future time be inverted, and Esau may become the type of the Gentiles, and Jacob of the Jews—of which St. Paul seems to give some intimation, Rom. xi. 23, 'For God is able to graff them in again.'

In Leah and Rachel, Justin Martyr makes Leah the Jewish Church, and Rachel the Gentile Church; but it can hardly be doubtful that, as is done by many, the type may be applied the other way, and both may be right. Rachel as also the



years of the world, preparatory to the seventh millenary of sabbatical rest and blessedness.

The sun, moon, and stars ; darkness and light ; day and night ; summer and winter ; wild and domestic animals ; clean and unclean beasts ; serpents, reptiles, the lion, the leviathan ; touching the dead ; the patient laborious ox, the shepherd, the lamb, the goat, rivers, springs, the cedar, the myrtle, the mulberry-tree, the vineyard ; diseases, and the healing of them.

There are ordained types.—Such are, the ascension of Enoch ; the flood ; the destruction of Sodom ; the sacrifice of Isaac, and the substitution of the ram ; the birth of Esau and Jacob ; the water out of the rock at Horeb ; the tree that healed the waters of Marah ; the wood that made the axe to swim ; the raising of the Shunammite's son to life ; the fiery furnace ; the redemption of servants. In general, the Mosaic sacrifices and ceremonies.

There are historical types.—Such are, Cain's murder of Abel ; the slaughter of the four kings by Abraham ; the bringing bread and wine by Melchizedek, and the giving of the tithes of the spoil ; the four rivers of Eden ; the falling down of the walls of Jericho ; the forty years' servitudes and rests of the Israelites in the era of the Judges ; the thirty-eight years' wandering in the wilderness (Deut. ii. 14, with John, v. 5) ; the one hundred and fifty-three thousand six hundred strangers who built Solomon's temple (2 Chron. ii. 2, 17, 18, with John, xxi. 11).

There are moral, and there are material types. Moral,—the not going up by steps to the altar, and so not showing the feet, figuring extreme modesty and purity; the altar of unhewn stone, signifying that man must not devise at all his own object and mode of worship. Mountains, pride; valleys, humility; leaven, mixture and worldliness in religion; a mingled web of flax and wool; ploughing with an ox and an ass; sowing with divers seeds; 'thou shalt not seethe a kid in his mother's milk,'—meaning compassion and tenderness.

Material and matter-of-fact types.—Numbers of days for years, as Ezekiel's days of siege, and the numbers of days in Daniel and the Apocalypse; Isaiah's walking three years naked and barefoot; Jonah's going down into the fish's belly.

But these kinds are all alike appointed and ordained; they were all equally in the counsels




natural and beyond perfect human knowledge in the operations of the Almighty.

Type and symbol and figurative expression may seem to be mixed together in the examples above given. These are distinguished in the theoretical arrangements of philologists and grammarians. But in the logic of Scripture and Scriptural exegesis they are one. Symbol, type, metaphor, significance of numbers, and names, and events, are all parts and forms of the same instrument,—parable, without which the Lord speaks not to us by his Word, and in the revelation of divine truth to human understanding.

XVII.—*In a series some Types are more .
Prominent.*

In a typical series, some steps in the series are more prominent and perfect than the rest. In general, one at least is more difficult and doubtful in its application; and correspondingly, one, or a small number, are peculiarly and prominently the object and instruction of the typical series. And sometimes this seems to direct us more perfectly to the teaching of the parable.

When Jacob blesses his sons, he blesses them as respectively represented by the twelve signs of the zodiac; and there is no difficulty in the parallels between Leo and Judah, and Simeon and Levi as Gemini, and Reuben as Aquarius, and Dan



as Libra, and Joseph as Virgo — as Isis with the fruitful bough or ear of corn, in the Egyptian planetarium. But there is more difficulty in comparing Naphtali to Aries, and Zebulon to Cancer, and Asher to Pisces.

Dr. Adam Clark differs somewhat from Arthur Lumley Davids in his distribution of the signs, and makes of Joseph Sagittarius, Gen. xlix. 24. The signs also seem to be those of the Egyptian zodiac. Dan takes to himself two signs, Libra and Scorpio; which restores the disarrangement made by Simeon and Levi representing the one sign, Gemini.

Of the four cherubic emblems in Revelations, it is obvious to apply the ox's and the eagle's heads to St. Luke and St. John respectively; but those of the lion, and of the man, have been differently applied to the evangelists, St. Matthew and St. Mark.

The twelve foundation stones of the New Jerusalem, Rev. xxi. 14, 19, 20, are applied by Alcazar to the twelve articles of the Apostles' creed, each

and the seven trumpets, and the seven vials of the seven last plagues.

In the sealing of the twelve tribes, in Revel. chap. vii., the enumeration is imperfect; and the omission of Dan and Ephraim as idolatrous, is probably the chief intention and instruction: as Daubuz has pointed out.

XVIII.—*The use of Words Typically is occasional.*

The use of words and names as symbols and types is not uniform, but only occasional. It is not to be inferred that because a word is used typically on one occasion or more, that therefore it is necessarily and by appointment to be applied as a type in every place where it occurs; or that a typical person acts as a type in all the actions of his life; any more than a prophet is a prophet at all times, or has a prophetic foresight of every event, and of all that will happen to him in his whole life.

'Israel' is especially a typical and representative name; but it is not used typically when it is said, Israel strengthened himself, and sat upon the bed,—and, Israel beheld Joseph's sons,—and, the eyes of Israel were dim for age,—and, Israel stretched out his right hand, Gen. xlviii. 2, 8, 10, 14; or when it is said collectively of Israel as a people, 'Why speakest thou, O Israel?'—'Rejoice not, O Israel'—

‘Thou hast sinned, O Israel,’—Isai. xl. 27; Hos. ix. 1; x. 9.

‘Jesus’ was a typical and representative name in Joshua and in our Lord; but Jesus was a common name given to many persons. So, ‘John’ (Ioannes) the son of Zacharias; John, i. 13, 14. So, ‘Eliakim’ the son of Hilkiah, Isai. xxii. 20–25.

‘Beersheba’ fulfilled a typical purpose twice, Gen. xxi. 31, and xxvi. 33; but not when it was said, ‘from Dan to Beersheba,’ or, that Hagar dwelt in the wilderness of Beersheba, or that Abraham dwelt at Beersheba, Gen. xxi. 14; xxii. 19. ‘Lehi’ is once used typically, when God clave a hollow place in it, and there came water out of it, Judg. xv. 19.

The valley of Achor—‘trouble’—is so used twice, Isai. lxv. 10; Hos. ii. 15; the valley of Jehoshaphat—‘judgment’—once, Joel. iii. 2, 12; the valley of Baca—‘weeping’—once, Ps. lxxxiv. 6; the ‘mulberry-trees’ become ‘weepings,’ once, 2 Sam. v. 23, 24; ‘David,’ frequently; ‘Edom,’ ‘Moab,’ ‘Egypt,’ ‘Assyria,’ ‘Amalek,’ each several times.

XIX.—*Types not mentioned in Scripture.*

There were many types in use with the Jews, of great significance, which were not ordained by the written law of Moses, or are mentioned in Holy Scripture. Such were baptizings; and that by John the Baptist was only an adoption of what

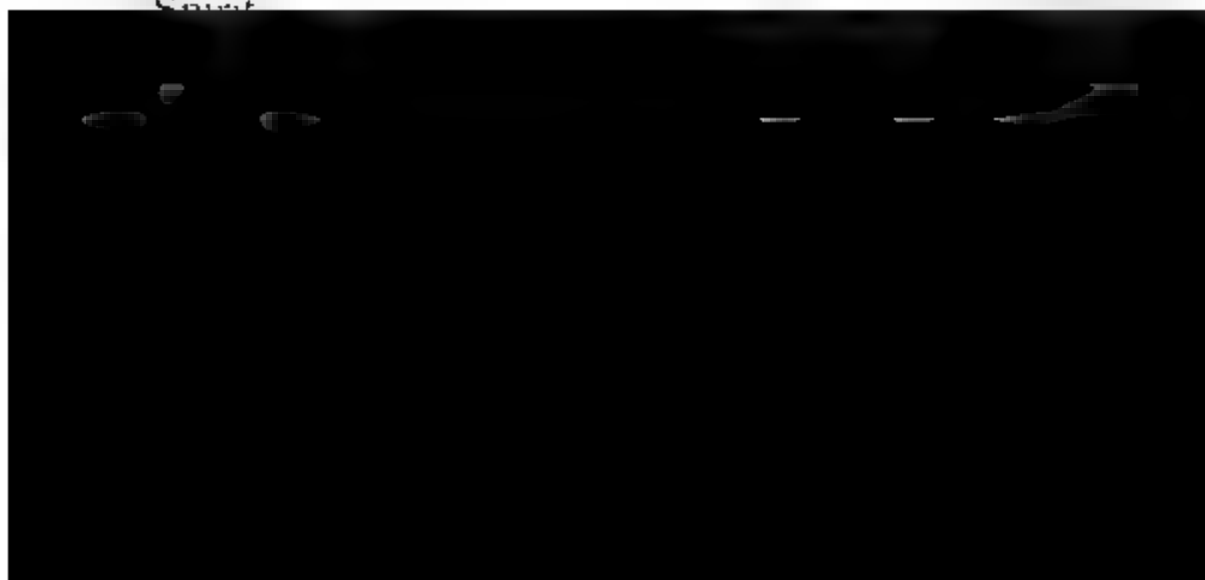
was in general use, when any of the Jews made profession of a new course of life or doctrine, and when proselytes were admitted from heathenism to Judaism.

The pouring out of the water,—drawn from the fountain of Siloam, on the last great day of the Feast of Tabernacles, alluded to and typically applied by our Lord, at John, vii. 37, is another instance.

The *Evangelists and the Mishna* describes (p. 189) that at the Passover sacrifice in the Temple, the lambs were suspended by hooks fastened to the walls and pillars,—as our Saviour was suspended on the cross,—and then flayed. The practice of roasting the Passover lamb stretched in the form of a cross, has been continued by the Samaritans at the foot of Mount Gerizim to the present generation. Drink also was given to the lamb before slaughtering it (*Evang. and Mishna*, 330). The priest pierced the heart of the daily sacrifice, after it was skinned, Ibid. 331. The blood of the red heifer was sprinkled on Mount Olivet; and the priest with the red heifer went forth for the purpose by the east gate of the temple over the brook Cedron. The *body* of the lamb was said to be eaten (Burton, on Mark, xiv. 22). Candles were lighted at the Feast of Tabernacles; alluded to at John, viii. 12 (*Evang. and Mishna*, 304–5). Baptism, washing,—by pouring on water with the hand, was used at circumcision (*Evang. and Mishna*, 281). When the man-slayer

was fleeing to the city of refuge, two persons were appointed to plead with the avenger of blood, that he did it unwittingly (Luke, xxiii. 34; *Evang. and Mishna*, 269). The releasing one at the Passover (Mark, xv. 6, 8) seems to have been a typical addition made to the Mosaic ordinance.

It is necessary that there should have been method in divine worship, and liturgical forms and rubrical order in the performance of the Mosaic ordinances; and these may partly have been in use in the time of Moses, but must have been more especially regulated and ordained when the temple and the temple services were established in all their grandeur and magnificence; such as the Queen of Sheba witnessed with so great wonder and admiration. That they should have in many respects taken a form which was typical, and prophetic of events to be transacted in the course of our Saviour's ministration, must have been by the direction of God, and the influence of the Holy Spirit.



rather a type of the dynasty of the Jews, which passed away, and gave place to the true royal family, which was made perpetual in David. The prophecy of Hannah was, 'The Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed,' — that is, the 'Messiah,' 1 Sam. ii. 10.

David, chiefly celebrating himself, and sometimes Solomon, composed or sung the Psalms ii., viii., xviii., xix., xxi., xxii., xxiv., xl., xlv., lxi., lxviii., lxix., lxxx., cxviii. He united the office of priest with that of king, when he danced before the ark, girded with a linen ephod, 2 Sam. vi. 14; and when he ate the shewbread, and gave it to those that were with him, which it was not lawful for them to eat, but for the priests only, 1 Sam. xxi. 6; Matt. xii. 4; and Solomon sacrificed as a priest at the dedication of the temple, and blessed the people, 1 Kings, viii. 42; 2 Chron. v. 12, 13.


David seems to have been a type of the Church militant, and Solomon of Christ triumphant in his kingdom. David was a conqueror of all the surrounding nations; a man of war, and blood, and sorrows, and humiliations; Solomon reaped the harvest of his conquests: living in peace, and building up the temple, and sitting upon the throne of his glory triumphant, and giving laws and judgment to the subject nations. The judgment of Solomon, respecting the living and dead children, is an eminent type of Christ's sitting upon the

throne of His glory, and adjudging the dead and the living to His right hand and to His left.

Of the after kings, Hezekiah was a type of the redemption of Christ's Church from Babylonish invasion and oppression ; so much so, that the Jews interpret Isaiah's prophecies of the deliverance of Jerusalem under Hezekiah, as of the Messiah Himself.

These are some principal occasions on which the Kings of Judah were openly types of Christ in His conquest and kingdom. There are other less obvious ones, which require to be made the subject of closer study. At the accession of Uzziah's successor, Isaiah saw the glorious scene of the enthronement, in the vision of the Cherubim. The division of the kingdom into the two tribes and the ten tribes, is a type of the division of the Christian Church.

This title is rather an example of applied type, which is a separate branch than of a principle of



XXI.—*Various Types of the same Truth.*

Scripture delights to describe by various types and metaphors one and the same person, or event, or doctrine.

In the tabernacle the Cherubim are described as forming part of the mercy-seat itself; in Revelations, they are said to be in and about the throne: in both cases signifying that they themselves form the throne, Exod. xxxvii. 8; Rev. iv. 6.

The staves, ordained to be always in the rings of the ark, and the wheels of the Cherubim in Ezekiel, equally signify that they are movable; and that by means of them the Gospel is to be carried to all parts of the world, Exod. xxv. 15; Ezek. i. 16–21.

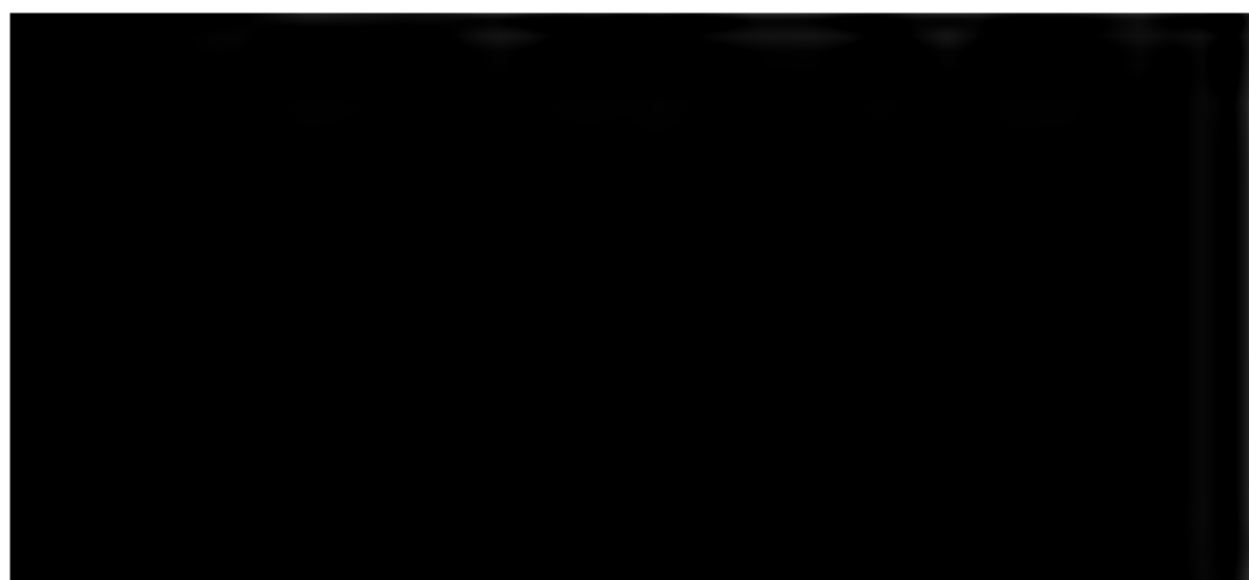
In Isaiah, chap. vi. vv. 1, 3, and 4, 'his train filled the temple,' and 'the whole earth is full of his glory,' and 'the house was filled with smoke,' all have the same meaning; namely, the incarnation. But at the same time they exhibit Christ incarnate in three different relations. The first is simply the Son of God incarnate; the second, His preaching the Gospel to the whole world; the third, His preaching by parables. The same with the cloud, 1 Kings, viii. 10, 11, and 2 Chron. v. 13, 14, where also the 'cloud' is identified with the 'glory,'—as the cloud in the wilderness, Exod. xiv. 20, Numb. ix. 16, was at the same time light on one

side to God's faithful people, and darkness on the other side, to the unbelieving Egyptians,—like a parable.

The flaming sword of the Cherubims, at the gate of Eden, becomes the glory of the Lord, the Chabod, the Shechinah, in the tabernacle.

In Revelations, v. 5, 6, the Lion of the tribe of Judah, and the Lamb as it were slain, are figures of the same Saviour in different aspects,—conquering with the courage and might of a lion, in obedience unto death, with the meekness and gentleness of the lamb. So Christ is the house, the threshold, the porch, the door, the porter, the shepherd, Ezek. xl. 5, 6, 7, 8; John, x. 1, 2.

By this we are instructed, that there is no one technical word, or description, or text, which is sufficient to express the fruitful doctrines of Scripture,—the fulness of which can only be conveyed by infinite variety of illustration.



It is twice, and separately pleaded by Moses, 'I am of uncircumcised lips,' Exod. vi. 12, 30; and he had said before, chap. iv. 10, 'I am not eloquent, but I am slow of speech.'

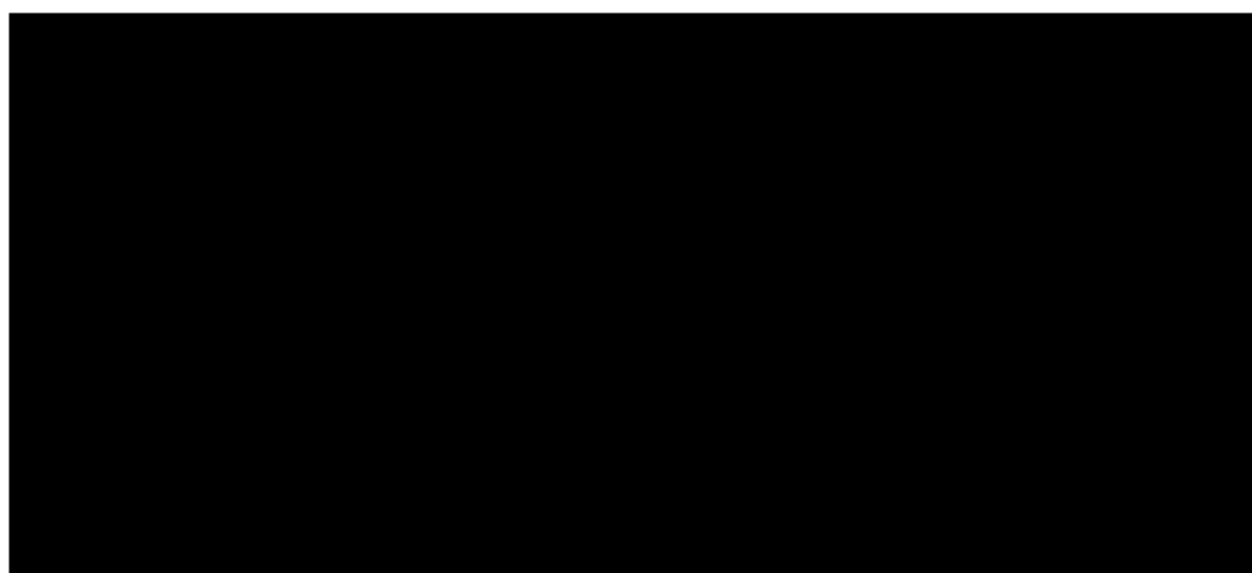
The feast of unleavened bread is twice ordained, Exod. chap. xii. and Exod. chap. xiii.;—the one before and the other after the coming out of Egypt. Moses' condemnation not to go over Jordan into the promised land, is repeated twice, Numb. xx. 12, and 24; and two different reasons are given; the one, unbelief, Numb. xx. 12, and the other, disobedience, ver. 24, and xxvii. 14.

It is twice said, 'Is Saul also among the prophets?' 1 Sam. x. 11, and xix. 24; because it contained a great doctrine, that prophets have no family succession like the priests, but are called by God from wherever He pleases. And this is explained in the expression, 'And who is their father?' used in immediate connexion with it, 1 Sam. x. 12.

At Matt. xv. 36, 37, 'seven' loaves are used, and 'seven' baskets of fragments are taken up; typifying the bread of the Gospel distributed to all mankind,—the same which is signified by the four thousand who were fed; representing the nations of the four quarters of the world.

On the same occasion Jesus healed the woman who had an issue of blood 'twelve' years, and the ruler's daughter who was aged 'twelve' years, Luke, viii. 42, 43. In like manner, at Rev. xxii. 2, the tree of life bare 'twelve' manner of fruits; and

yielded her fruit every month, that is, 'twelve' times in the year. All these equally are typical and figurative allusions to the twelve tribes of Israel; there being in each place a repetition of the symbol.



BOOK VI.

MIRACLES.

I.—*Miracles Undoubtedly.*

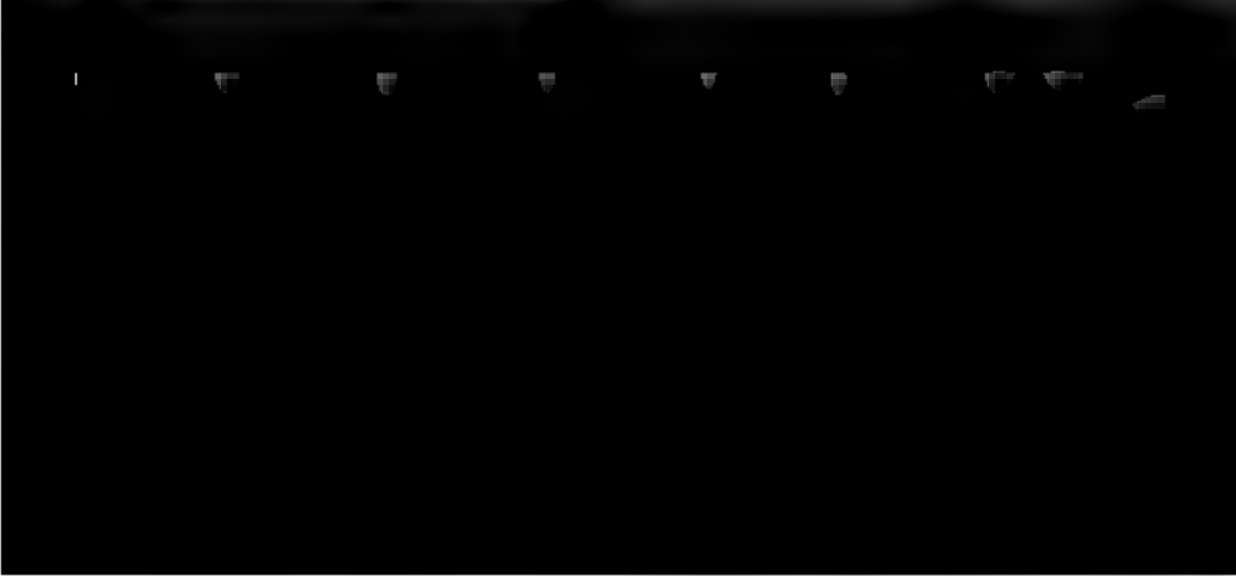
UPON the controverted question of miracles, before describing their characteristics, it will be advisable first to enumerate some few of them which were of a decidedly supernatural character, and required an actual change of the ordinary operations of nature.

Besides the creation of man, the birth of Jesus Christ from the Virgin, our Lord's resurrection and ascension, and the sending of the Holy Ghost, with the gift of tongues, at Pentecost; — beside the distinct voices of God from heaven, — at the baptism of our Lord, at the transfiguration, and when the Gentiles were introduced to Him, John, xii. 28; which stand by themselves, and have a peculiar character of their own, there are others of a more material kind, which vindicate to

themselves the necessary profession of the supernatural.

Such are the flood ; the bush burning with fire in the desert, and not consumed ; the three children which were not burned or even singed in Nebuchadnezzar's seven-times-heated furnace ; Daniel saved alive in the lions' den, when those who desired to cast him there were themselves devoured in an instant ; the stick causing the iron to swim ; the multiplication of the widow's cruse of oil ; Elisha feeding a hundred men with twenty (small) loaves ; and our Lord feeding five thousand.

Nevertheless, the distinctive feature in every miracle was not so much the impossibility as the prediction of the wonder concurring with the event. God often used seemingly natural and human means to bring about the operation. So Noah was saved by an ark of his own making. And it was not so much the preternatural overflow of waters, or the saving of Noah's family which constituted the miracle, as the prediction of the



the Israelites were foretold to the exact time ; and so expressly foretold and believed, and acted upon, that the Israelites were all ready and furnished for their journey, with their meal finished, and their provisions prepared to be bound up with their clothes.

So the waters of the Red Sea may have been divided by the wind, and the waters of Jordan by an earthquake ; but God had brought the Israelites to the place, and necessity of the passage, at the particular moment, and said to them, Go forward ; and had marshalled their march even to the distance of the ark from the host, and the precedence of the priests ; and had prepared twelve men to take up twelve stones out of the middle of the bed of Jordan.

II.—*First and Second Causes both mentioned.*

Dr. Wolff observed, this is the difference between the Europeans and the Asiatics :—If a calamity, such as an earthquake or devastating fire occurs in Syria, they say that God has sent it for their sins ; and they fall to prayers and fasting. If such a thing occurs in England, we inquire what was the cause of it, and devise schemes how we may prevent a repetition of it.

The Bible follows neither of these examples. It names both the first and second causes, and says, God did it, by such and such means. It

says, God sent a strong east wind and dried up the sea; He sent an east wind which brought the locusts; a wind also brought the quails; God showed Moses a tree, which, when he had cast it into the waters of Marah, they were made sweet; Elisha cast in a stick, and it caused the iron to swim.

In all these the second, the material causes are present; but in all these the material causes are wholly inadequate. God uses material and natural instruments as far as they will go; but then He supernaturally supplies the deficiency.

It is the same with respect to human agency. He uses it for the power which it has, so that the unbelieving mind may say that the human instrument did it; and He supplies the defect by His presence and interference, which the believing mind will recognise as the efficient agent. So the armies of the Israelites fight and conquer, but it is the captain of the Lord's host that fought with them. Joshua, x. 14. David fought and smote the

and understanding heart, in answer to his prayer, 1 Kings, iii. 11, 12 ; iv. 30, 31.

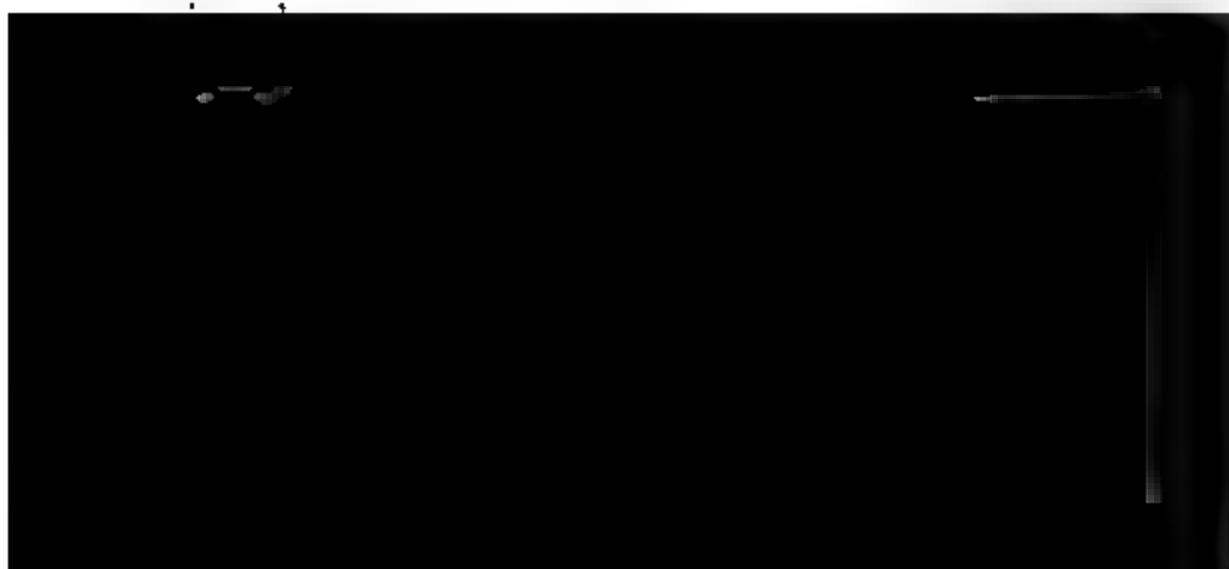
In the Scripture revelation, there is no difference recognised between the working of miracles and any other of God's operations. The whole is in His hand; and it is God who does everything; and if He were to withdraw His power, and cease His working, all the operations of the universe would cease with Him, ordinary and extraordinary, moral and material. Every answer to prayer is as much a miracle as the sun and the moon standing still; which was an answer to prayer. Elijah's drought was an answer to prayer; and so was the return of rain after it, James, v. 17, 18. Prayer has called down angels, and wrought the greatest miracles; and prayer is the ordinary daily service, upon which we ought to depend for daily life and sustenance. Yet we use all human means, as God worked miracles in concurrence with natural and human instruments, though wholly inadequate. Asa sought to the physicians alone, and not to the Lord, 2 Chron. xvi. 12. Isaiah ordered a plaister of figs to be employed to cure Hezekiah; in answer to his prayer. Man labours and contrives to become rich, and he is disposed to say in his heart, 'My power and the might of my hand hath gotten me this wealth.' But 'the Lord his God is he that giveth him power to get wealth,' Deut. viii. 17, 18.

It is not less so in every ordinary action of our lives, and all other seemingly natural operations.

All are alike to God,—being uniform, while uniform operations are His design,—exceptional and variable, when the occasion requires a deviation from the path traced out by natural law,—which is necessary for the carrying on of human affairs, without misunderstanding, and interruption, and confusion. These last are miracles to men ; they are all ordinary workings of God's will and power.

III.—*Outward Sign of Inward Grace.*

Independent of the above employment of second causes in miracles, but closely allied to it, is the constant exhibition of an outward sign, accompanying the miracle, or inward and invisible operation and grace. This is the accompaniment and use of a figurative and not a natural cause ; not seeming to contribute to the event by any physical or known law, but as it were by a supernatural and



of the Holy Spirit resting upon and entering into Jesus :—the tongues of fire showing the descent of the Holy Ghost on the day of Pentecost.

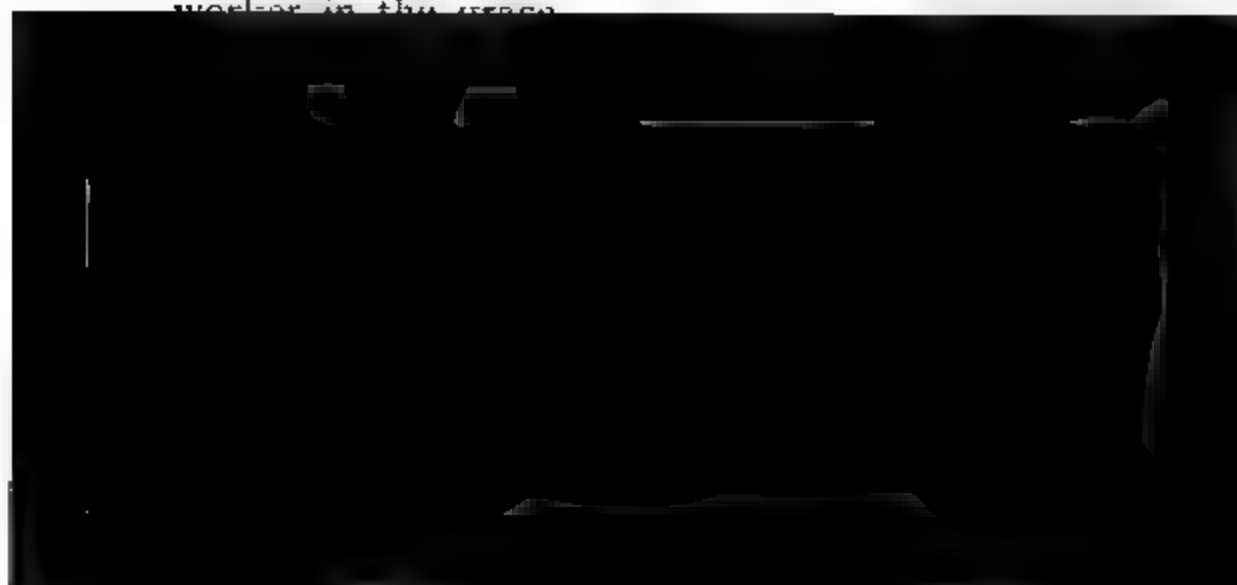
So the Lord breathed on His disciples, and said, Receive ye the Holy Ghost ; and He visibly ascended to heaven, where He always was already, John, iii. 13. James recommends the anointing of the sick with oil ; and we kneel down before God in prayer ; and we look up when we praise Him. Jesus stilled the physical raging of the sea as a token of the spiritual calm which He gave to the stormy mind of the demoniac ; the herd of swine rushed down, and were choked in the sea, in outward token that Satan and his host were conquered, and doomed to the abyss of destruction. When the Redeemer expired, the vail of the temple was rent ; when He rose from the grave, many bodies of the saints which slept arose and went into the city, and appeared unto many.

Grindon observes (*Life, its Nature, &c.*, p. 191), “It is one of the sublimest laws of Divine Providence that spiritual gifts (which are influences of the heart) shall always be best conferred in the presence of their material representatives.”

There are three considerations which offer themselves upon this class of religious phenomena.

The first is, that they do not in any way seem, even to the eye of unbelief, to be adequate causes for the production of the events. They are not of the nature and disposition to effect them.

Secondly, they are calculated and intended to impress the mind of the beholder, and to fix upon the outward sense and memory the action which is being performed, as if it were the instrument of the Divine miraculous agency. They are outward signs of inward operations; as was the touching the hem of the Lord's garment; the loud voice with which the Lord awakened Lazarus from the grave; the baptism into the new birth of the Spirit,—the spiritual birth,—by the outward sign of water; the partaking of Christ's death—the separation of His body and blood, by eating the bread and wine in the Lord's Supper. These are all outward signs of divine operation and spiritual grace. To the eye of faith they are the instruments of the grace and miracle; and they are operative to kindle faith, which is the condition or cause of the grace. So that what distinguishes them from secondary causes is, that in the one case the recipient, in the other case the agent, is the worker in the grace.



the loud voice, as it were of the trump, which called Lazarus to his second life; the 'It is finished,' in the crucifixion.

This subject has been already considered and elucidated in the fifth Book, Art. 8 ; but it is here treated of in a different relation.

IV.—*Principal Miracles were by Night.*

The bringing of the children of Israel out of Egypt was by night, Exod. xii. 29–31, 42, as is particularly noted, Deut. xvi. 6 ; and as the *Christian Year* says,

‘When thy redeemed at midnight rose,
And cast their bonds away.’

The passage of the Red Sea was by night, Exod. xiv. 20, 27.

The passage of the Jordan was by night. Joshua, i. 11; iii. 2, 5, 6. The ‘to-morrow’ began at sunset of the third day. The spies must have been sent away by night, at the beginning of the three days.

The birth of our Lord, and the revelation of it to the shepherds, was by night, Luke, ii. 8. The star also must have appeared to the wise men by night. Their visit also and worship of the infant Saviour must have been by night, for they saw the star again.

The transfiguration was by night, Luke, ix. 32, 37.

The resurrection was by night. And the *Christian Year* says again,

‘As when triumphant o’er his foes,
The Son of God by moonlight rose :
By all but hea en unseen.’

It was by night that our Lord walked on the sea, and that Peter walked on the water to go to Jesus, Matt. xiv. 25; and that the ship was immediately at the land whither they went, John, vi. 17-21.

Even the standing still of the sun was in effect by night, for it turned the night into day. And it is not recorded whether the appearance was evident to more than the Israelites; and whether it was not similar to the phenomenon of the bright and dark cloud at the Red Sea; so that the children of Israel had light to slay their enemies, but the armies of Canaan had not light to escape or defend themselves from their pursuers.

This principle may be considered in connexion



divinity of Jesus was revealed to His disciples apart from the haunts of the world, at Cæsarea Philippi; and as he showed himself alive, 'not to all the people, but to witnesses chosen before of God,' for forty days after His resurrection.

We can hardly doubt that Paul's vision of the third heaven and paradise was also by night, and so likewise of many more miraculous visions.


Thus every such miracle became a trial of faith; and thus a way was always left open for obstinate unbelief.

BOOK VII.

GOD'S METHODS IN REVELATION.

I.—*God accepts a fait accompli.*

GOD always deals with the world as it is, and as He finds it. He does not reject it for its imperfection and sins, nor force it to change its condition suddenly; but applies the best teaching and revelation which men are capable of at the time, and turns and disposes their habits and errors to good purposes.



their apostate worship at the shrines of Bethel and of Dan ; sending to them more prophets than He sent to the tribe of Judah, and blessing the kingdom with His protection ; and punishing the people of the nations that were placed there by the king of Assyria by sending lions among them which slew them, till they brought back one of their own priests to 'teach them the manner of the God of the land,' 2 Kings, xvii. 25, 27, 28.

When the Israelites declined to hear God speaking directly to them, and required that He should teach them only through a Mediator, Exod. xx. 18-21, then God accepted their cowardly and faithless determination, and said, 'They have well said that they have spoken,' (that is, I will take them at their word, Deut. v. 23-33) ; and then He gave them the law by Moses, and 'statutes that were not good, and laws whereby they might not live,' Ezek. xx. 25 ; namely, the ceremonies and ordinances which went backward to the low level of their religious state and aspirations, and sealed up the future glories of redemption and the kingdom, thus long deferred, in material and carnal ordinances.*


When God found Balaam determined to go with Balak's messengers, He confirmed his wilful

* See the Samaritan version, which, at Exod. xx. 22, has the whole passage in Deut. xviii. 15-22, where God promises the Prophet-Mediator Christ to be the antitype of the mediator Moses here granted to their entreaty.

disobedience, and turned his evil purpose to good, his cursing into blessing.

But the greatest example of God accepting a *fait accompli*, and changing His plans and dispensations to suit it, and turning it to blessed account, was at the fall; when He made the sin and condemnation of Adam the occasion and groundwork of the transcendent scheme of redemption and regeneration.

Jabal introduced the usurpation of private property, and the vanity of family houses and estates, Gen. iv. 20, which were adopted by the world; and afterwards God made laws for property,—only correcting and mitigating its selfishness. In the regenerated state of society and disposition they had again all things common, Acts, ii. 44. The like seems to have happened with regard to eating meat before the flood. Similar, also, are the mixture of the 'iron and clay,' Dan. ii. 33, 34, 41-43, and of the tares and the wheat, which are to be permitted to grow together until the harvest.



II.—*God suits His Commands to the Occasion.*

God gives laws and precepts according to the occasion, and suitable to man's imperfections:—

As He says, 'Therefore I gave them statutes that were not good, and laws whereby they might not live,' Ezek. xx. 25; 'Moses because of the hardness of your hearts wrote you this precept,' Matt. xix. 8; Mark, x. 5. He gave laws respecting slavery, and as to a man selling his daughter, Exod. xxi. 1-8; mitigating the established customs of the world, but not wholly abrogating them.

Our Lord says in one state of circumstances, 'Take neither purse nor scrip;' but when those circumstances are changed, he says, 'But now he that hath a purse let him take it, and likewise his scrip,' Luke, xxii. 35, 36. He says in like manner, after approving eating and drinking in the company of the bridegroom,—but the bridegroom shall be taken from them, and then shall they fast in those days.

So St. Paul's precepts are not to be looked upon as absolute and irreversible, upon an alteration of circumstances; but they are to be taken according to their spirit and application: as when he recommends people not to marry, 1 Cor. vii. 8, 27; but he adds, 'I suppose that this is good for the present distress;' and, 'but I speak this by per-

mission, not of commandment,' vv. 6, 26. And so likewise, when he enjoins, 'Let your women keep silence in the assemblies, for it is not permitted unto them to speak,' 1 Cor. xiv. 34. And when he says, that the then recent converts ought not to go to law before the unbelievers, 1 Cor. vi. 1, 6. Similar is the injunction, 1 Cor. xvi. 2, 'Upon the first day of the week let every one of you lay by him in store as God hath prospered him : ' an excellent precept worthy of all respect and imitation ; which some suppose to be imperative and obligatory for ever ; but St. Paul himself adds the occasional reason for the recommendation, 'that there be no gatherings when I come.' St. Paul says of himself, as in God's name and service, 'I please all men' in all things, 1 Cor. x. 33 ; and again, 'All things are lawful, but all things are not expedient,' ver. 23.

This flows out of and is a part of the preceding principle, as also does the next. But they are somewhat distinguished in application. (Cf. 1

III.—*God accepts an imperfect Church.*

God accepts imperfect worshippers, and has always a recognised imperfect church.

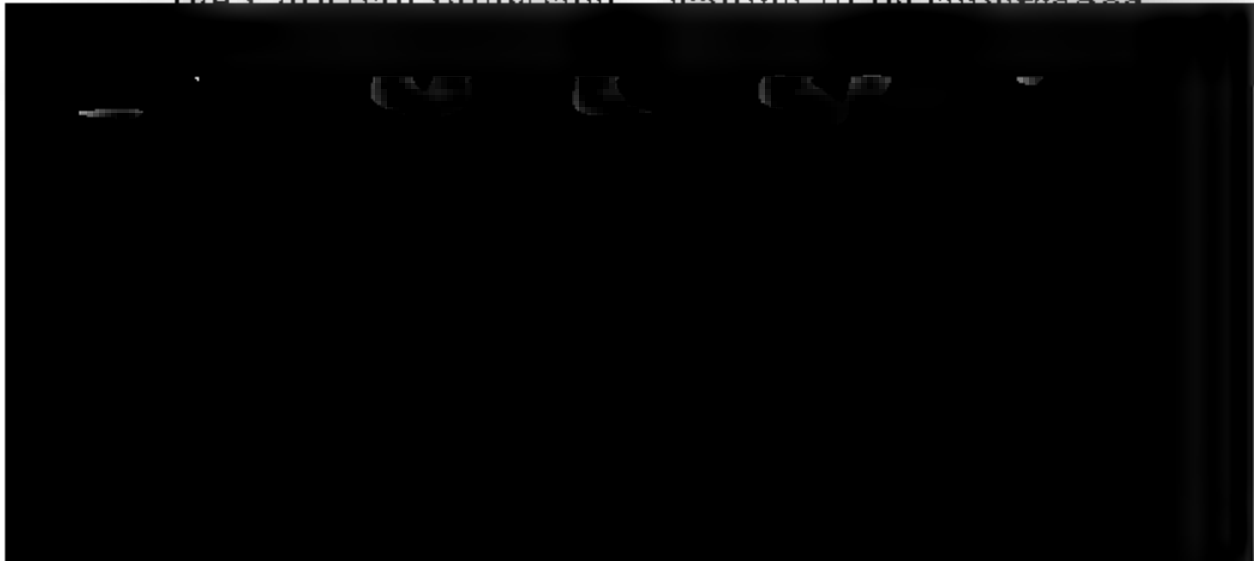
The first example of this is in the family of Nahor at Haran, which were partly idolatrous, Gen. xxxi. 19, 30, 35, and were not called with Abraham into the promised land, or did not obey the call ; and yet Isaac and Jacob could find religious and fit wives for themselves in this family, when they were not permitted to marry women from among any of the heathen nations.

The next great example is that of the two tribes and a half, which were allowed to settle in Gilead and Basan, on the farther side of Jordan, and never entered into the Holy Land ; and yet they were recognised with those who were in the promised inheritance, and joined with them in the conquest of it,—and were still further more closely linked together by the one half of the same tribe being settled in the land dedicated to the presence of God, while the other was left behind with Moses' permission, and fell short of it. Yet out of it was taken one of the Judges, Jephthah, the Gileadite, to deliver and govern the rest of the holy people ; and Elijah the Tishbite, of the inhabitants of Gilead, from among them, was chosen to be one of the principal prophets.

The next great example was when the ten

tribes were separated from the tribes of Judah and Benjamin, where was the temple and the centre of true worship of the one invisible God ; while in the ten tribes were the visible and idolatrous representations of the Godhead, with the divided worship of the two golden calves at Bethel and at Dan. Yet God was continually revealing Himself to those apostate worshippers, and sent more prophets to them, and from among them, than He did to the purer worshippers at the one consecrated high place, the temple and altar at Jerusalem.

What was the Church of the Jews itself but a temporary expedient,—a schoolmaster to bring us to Christ,—to whom, for the hardness of their hearts, he gave ‘statutes that were not good and laws whereby they might not live?’ In what light must we regard the most numerous Church of Christendom, but as a Gentile-Christian Church, half heathen, half Christian,—barely keeping alive the Christian profession,—waiting to be superseded




IV.—*Superstitions once allowed afterwards forbidden.*

There are many examples of superstitions being once allowed in early times, and being afterwards condemned.

Abraham 'planted a grove, and there called upon the name of the Lord, the everlasting God.' Gen. xxi. 33. He was commanded to sacrifice his son, Gen. xxii. 2. Jacob anointed a stone, setting it up for a pillar, Gen. xxviii. 18; and he did the same again in the same place, Gen. xxxv. 14; and he worshipped towards the top of his staff, towards the wrought symbol of the crucified Saviour, Heb. xi. 21. Sacrifice in 'high places' was practised and permitted in the days of Samuel, 1 Sam. ix. 12; x. 5, 13; and to the time of Solomon, before the Temple was built and consecrated, 1 Kings, iii. 4. An altar also was built by him, 1 Sam. vii. 17; and an altar was built by the express command of God, Judg. vi. 26. And Abraham built altars, Gen. xii. 7, and xiii. 4. 18.

The cherubims were manufactured symbols, suited only to the Mosaic dispensation. And so it was with regard to all the Mosaic ordinances and ceremonies; they were all to be condemned, and to be done away; for Isaiah says (lxvi. 3), 'He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered

swine's blood ; he that burneth incense as he that blesseth an idol.' And so it shall be with the prophets and with the priests, for Zechariah says (xiii. 2, 4), ' It shall come to pass in that day that I will cut off the names of the idols out of the land, and they shall no more be remembered ; and I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live, for thou speakest lies in the name of the Lord ; and his father and his mother shall thrust him through when he prophesieth. And it shall come to pass in that day that the prophets shall be ashamed every one of his vision, when he hath prophesied ; neither shall he wear a rough garment to deceive.' And all former ordinances and outward ceremonies shall in like manner be abrogated.



were entirely without blemish ; and they ate their sacrifices. But further than this, their temples had a dark cella and adytum at the furthest end of them. The heathen offered tenths and first-fruits. They entered into covenants by dividing animals, and passing between the pieces. The Egyptians sacrificed red bullocks. The Greeks had their sacrifices, which they let go into the fields like the scape-goat, their ἄφετον ζῶον.

The heathen priests had their embroidered vestment like Aaron, Exod. xxviii. 39, as may be seen now upon the Babylonian cylinders and in the Assyrian sculptures. They had their washings and purifications. Their altars were placed on the right hand as they entered into their temples, as may be seen still at that most perfect remains, the *maison carrée* at Nismes. They used phylacteries.

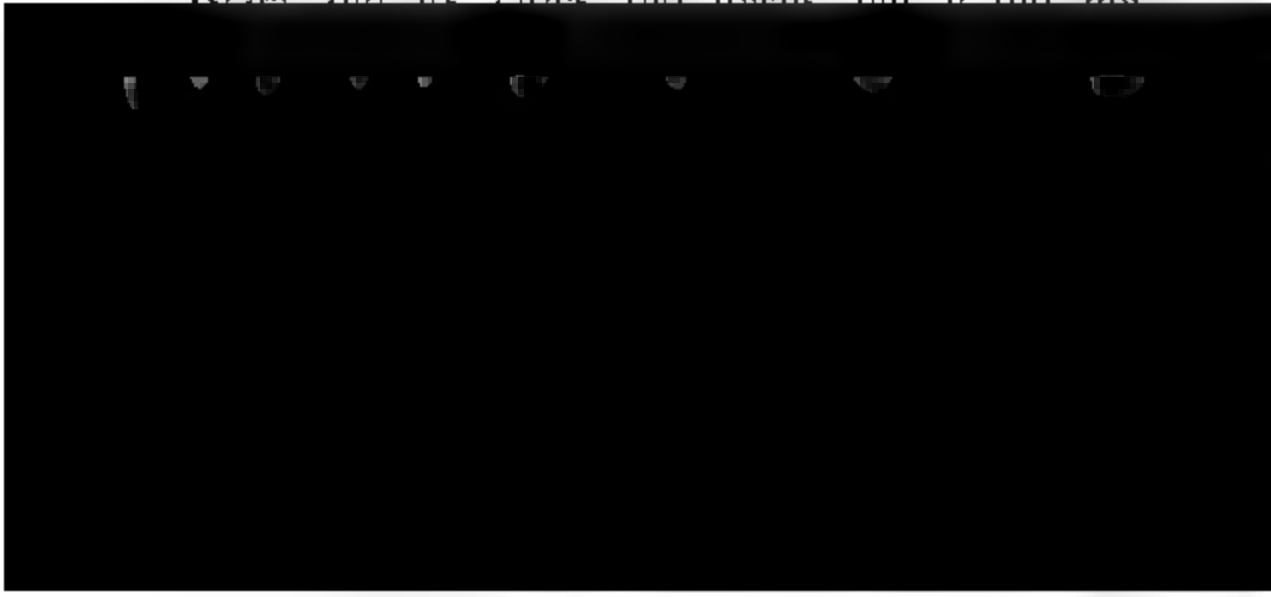
These may all, or most of them, be seen in *Gale's Court of the Gentiles*, 2nd edit. pp. 135 to 152. But Gale supposes them to be all borrowed from the Jewish practices and economy, whereas they were in fact prior to them.

VI.—*God made Revelations to the Gentiles.*

He did so to Balak by Balaam. He did so to Nebuchadnezzar by the dream of the great image of four parts, explained to him by Daniel ; and by

that of the great tree hewn down and left as a stump, and changed from a man's heart to a beast's, interpreted to him by the same prophet, Daniel, chapters ii. and iv. He revealed Himself to Pharaoh in the two dreams of the full and blasted ears of corn, and of the fat and lean oxen; also by dreams to Pharaoh's butler and baker in the prison. Necho used 'words' to Josiah 'from the mouth of God' when he went to battle against the Assyrians at Carchemish, 2 Chron. xxxv. 21, 22. And He called Cyrus his shepherd and Nebuchadnezzar his servant, Isai. xlv. 28; Jer. xxv. 9; xxvii. 6; xliii. 10.

Sennacherib also says to Hezekiah, 'Am I now come up without the Lord against this place to destroy it? The Lord (Jehovah) *said unto me*, Go up against *the land*,' 2 Kings, xviii. 25. And so He did; but Sennacherib misunderstood and exceeded his commission:—his commission was against other heathen nations, and 'the land' of Israel and its cities and towns, but it did not



fruitful resurrection; and at the same time it was given to them to hear the voice of God speaking from heaven, John, xii. 20, 24, 28.

These are all instances of Gentile revelations which were in direct relation to the Jews; and this is necessary, because the Bible is a history of God's chosen people. But there are other abundant evidences of direct communications to the heathen, to whom God did not leave Himself without witness. It would not be admissible into my plan to quote authorities other than out of the Scriptures. But Horsley has written one of his celebrated sermons, proving that God made revelations to the heathen. Indeed, what were the prophets and apostles preaching the Gospel to them, and giving to them inspired interpretations, but angels sent to them from heaven to bring them to a confession of the true God, and His worship; and it seems not to be doubted that both Nebuchadnezzar and Cyrus were converted to a belief in the God of the Jews—the Lord Jehovah.

This will be more and more seen and acknowledged, as there is a more liberal and perfect study of God's ways and workings in the true spirit of the Scriptures; indeed otherwise we are in the same darkness and blindness of spiritual pride which made the Jews cry out against Paul when he said he was commissioned to preach Christ to the Gentiles, 'Away with such a fellow from the earth!'

VII.—*Opposite views taken according to circumstances.*

The Bible takes opposite views of the same person or people, according to the circumstances and relation in which they are considered.

The Israelites are repeatedly called a stiff-necked people, deserving to be consumed and rejected; but God says of them by Balaam, 'I have not beheld iniquity in Jacob, neither have I found perverseness in Israel,' Num. xxiii. 21. Lot is exhibited as one having a weak and worldly disposition, yet he is recorded as making the greatest possible sacrifice to the duties of hospitality, and he is called 'just Lot' by St. Peter, and said by him to have 'vexed his righteous soul from day to day with the filthy conversation of the wicked,' 2 Pet. ii. 7, 8. Peter himself is called 'Satan' by the Lord, yet he was the beloved and beloved, and

their wrong motive, and pride, and excess of their commission : as it is explained by Habakkuk, ' Then shall his mind change, and he shall pass over and offend, imputing his power unto his god.' ' O Lord, thou hast ordained them for judgment ; O mighty God, thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look on iniquity ; wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he ?' ' They sacrifice unto their net, and burn incense unto their drag,' Habakkuk, i. 11, 12, 13, 16.

And Zech. i. 15, ' I was but a little displeased, and they helped forward the affliction.'

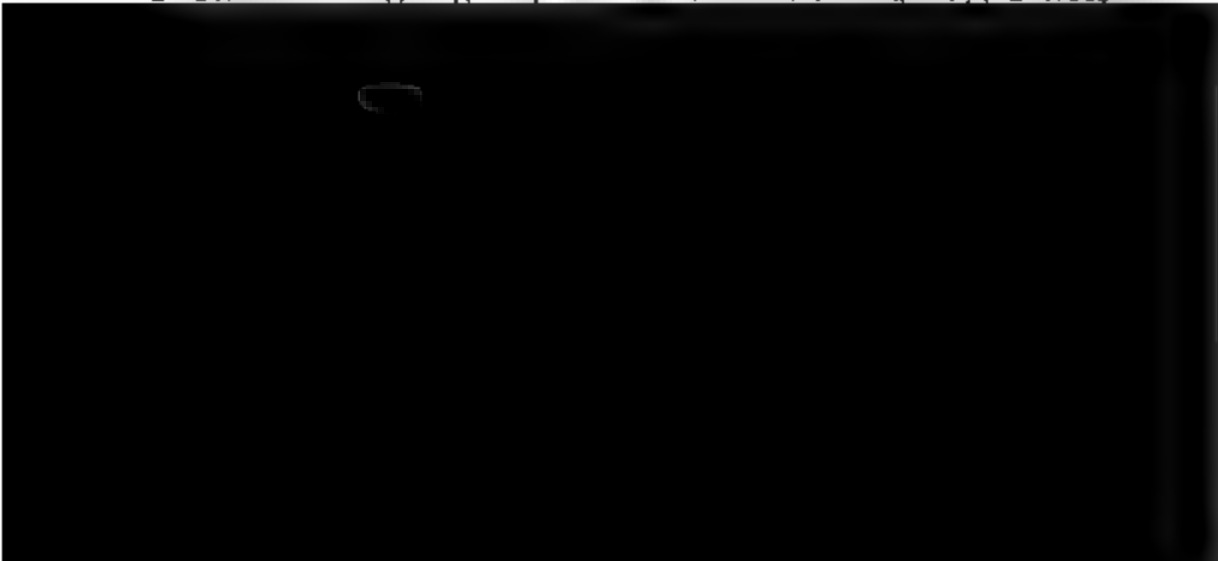
All these show that God's words are not to be taken as abstract and absolute, and without reference to the intention and occasion, but in their adaptation and use for the persons to whom they are addressed. All this will be seen more clearly from the next heads which immediately follow.

VIII.—*God's Promises are always conditional.*

The promises of God are never without the qualification that those to whom they are given continue to deserve them.

The Second Commandme


unto thousands of them that fear Him and keep His Commandments. God Himself expressly and repeatedly declares this principle in His dealings with men. Jer. xviii. 9, 10, 'At what instant I shall speak concerning a nation and concerning a kingdom, to build it and so plant it: if it do evil in my sight that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.' And still more expressly in the case of Eli, 1 Sam. ii. 30, 'I said indeed that thy house and the house of thy father should walk before me for ever; but now the Lord saith, be it far from me, for them that honour me I will honour, and they that despise me shall be lightly esteemed.' Exod. xxix. 9, 'The priest's office shall be theirs for a perpetual statute.' Yet the priesthood of Aaron is entirely discontinued. But this is chiefly exemplified in God's promises to David and to the Jews. He says, Ps. lxxxix. 35, 'I have sworn once by my holiness that I will not fail David.' And 2 Sam vii. 14, 15, 16, 'If he commit iniquity, I will



thy God, to walk in his ways, &c., that the Lord may continue his word that he spake concerning me.' And accordingly He says to Solomon himself, 1 Kings, ix. 3-7, 'I have hallowed this house to put my name there for ever; but if ye shall turn from following me, then will I cut off Israel out of the land.'

And so frequently to the Jews, promising them perpetuity in Palestine: 2 Kings, xxi. 8, 'Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded.' But more frequently without the qualification expressed: 1 Chron. xvii. 9, 'I will ordain a place for my people Israel, and I will plant them, and they shall dwell in their place, and they shall be moved no more.' Isai. xxx. 20, 'Thy teachers shall not be removed into a corner any more.' Isai. lxii. 8, 'The Lord hath sworn by his right hand, and by the arm of his strength, surely I will no more give thy corn to be meat for thine enemies, and the sons of the stranger shall not drink of thy wine.' And similar promises are, Isai. xlv. 17; li. 22; liv. 9, 10, 17.


Jeremiah, vii. 7, 'Then will I cause you to dwell in this place, in the land that I gave to you for ever and ever,' compared with vv. 13, 14. Jer. xxx. 8, 'In that day I will burst thy bonds, and strangers shall no more serve themselves of him.' Jer. xxxi. 36, 'If those ordinances (the sun, moon, and stars) depart from before me, saith the Lord, then the



seed of Israel shall cease from being a nation before me for ever.'

And God declares this principle expressly at Numbers, xiv. 33, 34, 'Ye shall bear your iniquities forty years, till your carcasses shall be wasted ; and *ye shall know my breach of promise.*'

But this is to be especially observed, that these promises which are not true in effect without the qualification being implied, are strictly true typically ; namely, ' I have sworn by my holiness that I will not fail David,' though not literally true of David's temporal kingdom and successors, is effectually true of Christ, the Son of David. And 'If those ordinances (the sun, moon, and stars) depart before me, then the seed of Israel shall cease from being a nation,'—though not true of the Jews or Israelites as a temporal power, are yet literally true of the kingdom of Christ;—and this after the manner of Scripture is the reason why they are so expressed. And this is directly made plain by the passage in Jeremiah, xxxiii. 17-22.




multiply the seed of David my servant, and the Levites that minister unto me.' For all this is introduced by, and immediately follows, 'In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David : . . . and this is the name whereby she shall be called, the Lord our Righteousness,'—which directly applies the promise, and with it all the other promises in the same passage, to the reign and kingdom of Christ.

In like manner, in the above-quoted denunciation to Eli that the high-priesthood should be transferred back from the house of Ithamar to that of Eleazar, the language is prophetically true, but literally erroneous. God had never said that the family of Ithamar should stand before Him for ever, therefore it seems to be a misstatement as applicable to the particular matter in hand; but God had made the promise to the family of Aaron, including those both of Eleazar and Ithamar,—and the typical meaning of the denunciation was strictly correct, namely, that the high-priesthood of Aaron and his natural posterity, born of him in the flesh, should be superseded, and transferred to the spiritual priesthood of Christ, who was of the tribe of Judah, 'of which tribe Moses said nothing concerning priesthood,' Heb. vii. 14.

IX.—*God qualifies His Precepts.*

It has been observed that revelation deals constantly in hyperbole. At the same time God frequently qualifies His commands, in the Old and the New Testament, making them practicable, and thereby pointing out their proper meaning and application.

In the Second Commandment God says, 'Thou shalt not make to thyself any graven image;' but the commandment goes on to say, 'Thou shalt not bow down to them, nor worship them:' which qualifies and applies the command, that it means for a religious purpose. The Ninth Commandment is, 'Thou shalt not bear false witness *against thy neighbour.*' Casuists and moralists have attributed fault to David when he feigned himself mad, and when he said he was sent about the king's business; and to Jeremiah, when he told the princes that he had only made supplication to the king to be



without a cause.' And these qualifications are not always apparent at first sight, which shows that they may be implied when not plainly expressed. Luke, xii. 9, He says, 'He that denieth me before men shall be denied before the angels of God ;' but He immediately adds and explains, 'Whosoever shall say a word against the Son of Man it shall be forgiven him, but unto him that blasphemeth against the Holy Ghost—with obstinate and wilful blindness of heart—it shall not be forgiven him.' And this qualification of an hyperbolical command in one Gospel is sometimes to be sought in another ; as in Luke, xiv. 26, our Lord says, 'If any man hate not his father and mother—he cannot be my disciple ;' but in Matt. x. 37, he says, 'He that loveth father or mother more than me.' In Matt. v. 48, he says, 'Be ye perfect ;' but in Luke, vi. 36, he says, 'Be ye merciful,'—showing that Christian love and charity to our neighbour is that in which we are more particularly to set before us the example of our heavenly Father.

No man can serve two masters : therefore the commands of religion must be unqualified, must all be in hyperbole. But religion is for mankind, and the precepts of Christianity are intended and given in such a way as to be applicable, and practical, and profitable. In the spirit there can be no compromise and qualification ; they are to be carried into action in human life, by human nature, in human trials, intercourse, and occurrences.

X.—*Revelation uses all Arguments*

Our Lord uses every kind of ordinary argument; and He uses opposite proverbs, and the same proverb with different applications.

He uses the argument *ad hominem*, 'N^o tell I you;' 'By whom do your sons cast out?' The argument *à fortiori*, 'If ye, being give good things, how much more shall heavenly Father?' He reasons from the use of the Gentiles, 'Of whom do the kings of the earth take tribute?'—from opposition to the Gentiles, 'The kings of the Gentiles exercise lordship over them, but so it shall not be among you.'

Opposite proverbs are used.—'He that is with me is against me,' and 'He that is against me is on our part.'

Proverbs are used in different applications.—'With what measure ye mete it shall be measured to you,'—at Matt. vii. 2, of judging our neighbours; and at Matt. xiii. 12, of the kingdom of God.

and are free from all strictness and technicality. The instruments they use are human, and natural, and intelligible; their difference from all human methods is in their perfection.

XI.—*Our Lord's answers are generally indirect.*

‘Lord, are there few that be saved?’—‘Strive to enter in at the strait gate.’ ‘Which did sin, this man or his parents?’—‘Neither hath this man sinned, nor his parents, but (except in order) that the works of God should be made manifest in him,’ John, ix. 2, 3. ‘And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, The kingdom of God cometh not with observation,’ Luke, xvii. 20. ‘How sayest thou, The Son of Man must be lifted up? who is this Son of Man?’ ‘Then Jesus said unto them, Yet a little while is the light with you; walk while ye have the light,’ John, xii. 34, 35. ‘Whence hast thou that living water? Jesus answered her, Whoso drinketh of this water shall thirst again; but the water that I shall give him shall be a well of water,’ &c., John, iv. 11, 13, 14. ‘The woman saith, Give me this water.’ Jesus saith unto her, ‘Go, call thy husband,’ vv. 15, 16. ‘Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me nor my Father,’ John, viii. 19. And ver. 25, ‘Then said they unto him, Who art thou? And Jesus said unto them, Even the Son of Man, who is seated at the right hand of God, and shall come in the clouds of heaven.’

that I said unto you from the beginning.' thou greater than our Father Abraham, who dead? Jesus answered, If I honour myself, my honour is nothing: . . . your father Abraham rejoiced to see my day,' vv. 53, 54, 56. 'When by His disciples, instead of explaining what meant by "a little while," He described the sorrow they would soon feel, and the great joy would succeed.'—*Light in the Dwelling*, p. 60

The reason for this method of our Lord is obvious. The disciples' minds and hearts were on worldly things; they asked all their questions in a human sense; 'Lord, which is greatest in kingdom of heaven?' 'Wilt thou at this time restore the kingdom to Israel?' But our Lord strove to raise their thoughts and hearts gradually towards heavenly things. Therefore He could teach men only by parables, and proverbs, and principles, and inuendos; till He made them of themselves declare the direct answer,—

closing revelation to the ripened and enlightened saint, so in a final warning and sentence to the judicially darkened and blinded unbeliever,—‘Art thou the Son of God?’—‘I am,’ Mark, xiv. 61, 62 ; Luke, xxii. 70.

XII.—*The Inchoate is spoken of as completed.*

The Holy Spirit is at the same time given and to be given.

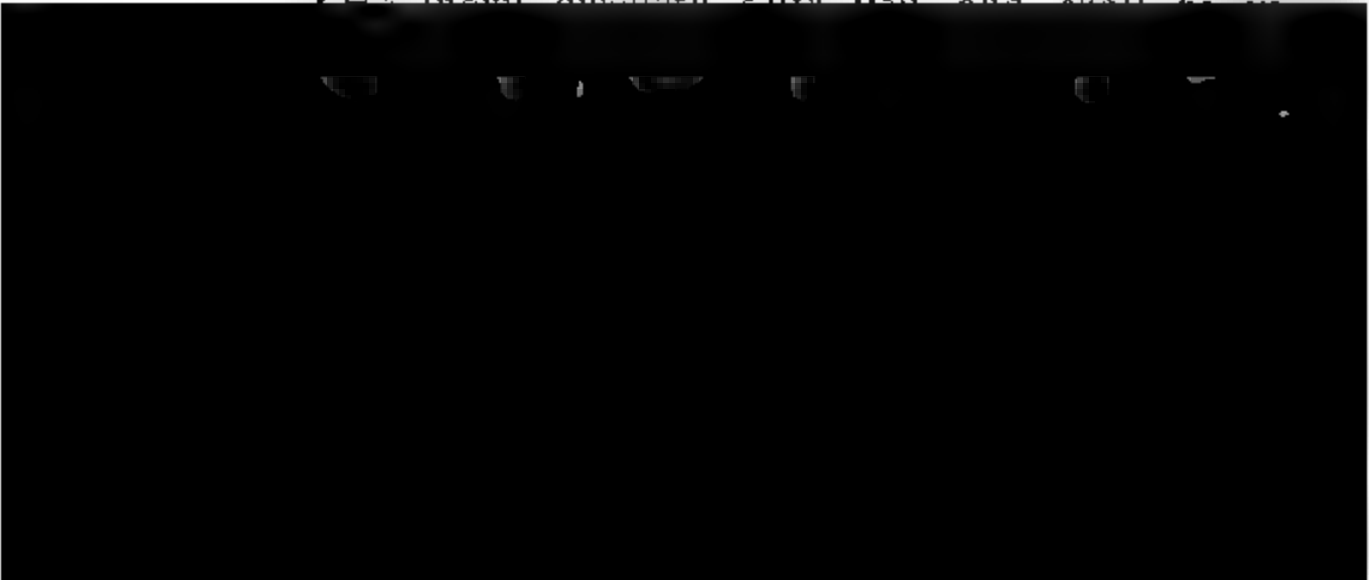
It is said of David, that he spake by the Holy Ghost, Mark, xii. 36 ; Acts, i. 16. All other prophets of the Old Testament must have done the same. It was prophesied of John the Baptist, that he should be filled with the Holy Ghost even from his mother’s womb, Luke, i. 15. Zacharias and his wife Elisabeth were each of them filled with the Holy Ghost, Luke, i. 41, 67. The Holy Ghost was upon Simeon, Luke, ii. 25 ; and He must have been upon Anna, ver. 38. The Holy Spirit is frequently mentioned in the Old Testament as resident with men ; as, David prays, ‘Take not thy Holy Spirit from me ;’ and Isaiah says, chap. lxiii. 11, ‘Where is he that put his Holy Spirit within him ?’

But after that time John says, vii. 39, ‘The Holy Ghost was not yet given ;’ and Jesus Christ promises ‘the Comforter, which is the Holy Ghost,’ John, xiv. 26 ; and says of him, xvi. 8, ‘When he is come ;’ and he says to His disciples, after His resurrection, ‘Receive ye the Holy Ghost,’

John, xx. 22. And Acts, ii. 4, 'They were all filled with the Holy Ghost,' on the day of Pentecost.

From all this it is apparent that the Holy Spirit is possessed in different degrees; that of the same person at the same time it may be said he has the Holy Spirit, and that he is to receive the gift of the Spirit. There is a partial possession and a complete possession. There is a temporary possession—such as was that by the prophets when they prophesied,—and a constant and permanent possession, such as was that by our Lord, when it was said of Him, 'Upon whom thou shalt see the Spirit descending and *remaining* on him;' though it cannot be doubted that of our Lord, as of John the Baptist, it was true, that He was filled with the Holy Ghost even from His mother's womb.

But the broad and clear distinction is, that which Jesus Christ Himself makes, John, xiv. 17, (He that dwelleth with me, and shall be in me, and I will dwell with him, and I will be in him.)




religion, and religious proficiency ; in the same way as the kingdom of God is said to be come and to be coming,—to the world, and to and in each man ; and as we pray daily, ‘Thy kingdom come,’—though the kingdom of God came at the crucifixion ; and the Son of Man came to the Jews at the destruction of Jerusalem in that generation ; and, again, wherever the carcase is there shall the eagles be gathered together ; and, generally, throughout the Scriptures and prophecy, that which is only inchoate and in progress is said to be done.

The same is said of the evil spirit and Satan. Though our Lord said of Judas Iscariot, John, vi. 70, ‘He is a devil ;’ yet it is said afterwards of him, and that on two different times and occasions, Luke, xxii. 3, and John, xiii. 27, ‘Then Satan entered into him ;’ and John, xiii. vv. 2, 18, 27, of the same chapter, it is said in succession, ‘The devil having now put it into the heart of Judas Iscariot to betray him ;’ and, ‘He that eateth bread with me hath lifted up his heel against me ;’ and ‘after the sop Satan entered into him.’

An uninspired writer, writing for the world, could not be inconsistent with himself in the short space of a few verses. Any seeming contradiction must arise from our not knowing the language and spirit of religion and revelation.

The same thing is met with in prophecy ; that which is inchoate is continually spoken of as accomplished, and as past. The Gospel dispensation

is spoken of as one day. Our Lord says to the disciples, 'that they shall see the kingdom of God come with power.' He says, 'This generation shall not pass till all be fulfilled.' The angels proclaim to the shepherds, 'Glory to God in the highest, and on earth peace;' but our Lord after that warns His disciples, 'I came not to send peace.' At four different stages in the Revelations, they proclaim, Rev. vii. 10, 16, 'Salvation to our God which sitteth upon the throne and to the Lamb; they shall hunger no more, neither thirst any more;' xi. 15, 'There were voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever;' and, xii. 10, 'Now is come salvation and strength, and the kingdom of our God and the power of his Christ;' and, afterwards again, xix. 1, 2, 'Salvation, and glory, and honour, and power, unto the Lord our God, for he hath judged the great whore.' And, in like manner, twice, 'It is done' Rev. xvi. 17



and progressive : ' A nation shall be born at once : the earth shall be made to bring forth in one day ; ' ' A child shall die a hundred years old '—in Christian proficiency, after the new birth : in the ' new creature ; ' and a sinner in like manner, in reprobation and obduracy, Isai. lxvi. 8 ; lxv. 20.

Jesus Christ being demanded of, ' *When* the kingdom of God should come,' he answered them, ' The kingdom of God cometh not with observation : the kingdom of God is within you.' And, in like manner, of the reprobate, ' Wheresoever the carcase is thither will the eagles be gathered together,' Luke, xvii. 20, 21, 37.

To the same principle are to be referred the numerous prophecies in which the blessings of the Messiah's kingdom are spoken of as complete in His first advent.—' The wolf and the lamb shall feed together, and the lion shall eat straw like the ox ; they shall not hurt nor destroy in all my holy mountain,' Isai. xi. 6-9 ; lxv. 25. ' The idols he shall utterly abolish,' ii. 18 ; yet idols are still used in the greater part of Christendom.


XIII.—*The Scriptures are practical ; the Scriptures teach by examples.*

The Hebrew mind, and their Scriptures therefore, were not abstract but practical ; not so much in idea, as in act, and place, and circumstance. The force and application of words, and arguments,

and illustrations, and types, are therefore often misapprehended by the European mind, which is abstract and scientific.

The declaration, 'By my name Jehovah I was not known to them,' Exod. vi. 3, has created great difficulty, through the not understanding that both 'name' and 'known' have a more practical sense than is given to the same words in our use of them. The 'name' of God means His acts and attributes, and plan and work of redemption. So God says to Moses, I 'know' thee by 'name:' that is, all your heart, and mind, and character, and what thou art in body, soul, and spirit. And 'know,' in both passages, means experience, and union, and intercourse, and practical intercommunion of heart and soul, by faith, love, and oneness of will and working.

So Rev. xix. 11-13, He that sat upon him was 'called' faithful and true; and he had a 'name' written which no man knew; and his 'name' is called the Word of God.



'and we believe and are sure that thou art that Christ, the Son of the living God.' Much more from those of the devils, Mark, i. 24; iii. 11. Luke, iv. 34, 41; and others.

St. Paul defines charity by its acts, 1 Cor. xiii. 4-7; the spirit by its fruits, Gal. v. 22, 23.

To 'honour' parents and widows, means to 'support' them, Matt. xv. 6, and 1 Tim. v. 3, 17.

For 'holiness,' the Hebrew said, 'holy place:' as Psalm cl. 1, in the Prayer-book version, 'Praise God in his holiness;' in the Bible version, 'Praise God in his sanctuary.' Ps. lxviii. 35, 'O God, wonderful art thou in thy holy places;' that is, in Thy 'holiness.' Ps. lxxxix. 35, 'I have sworn by my holiness;' according to the Hebrew and Septuagint, 'in my sanctuary.' Ps. lxxxix. 7, 'I answered thee in the secret place of thunder;' that is, by thunder; in the Prayer-book version, 'What time the storm fell upon thee.'

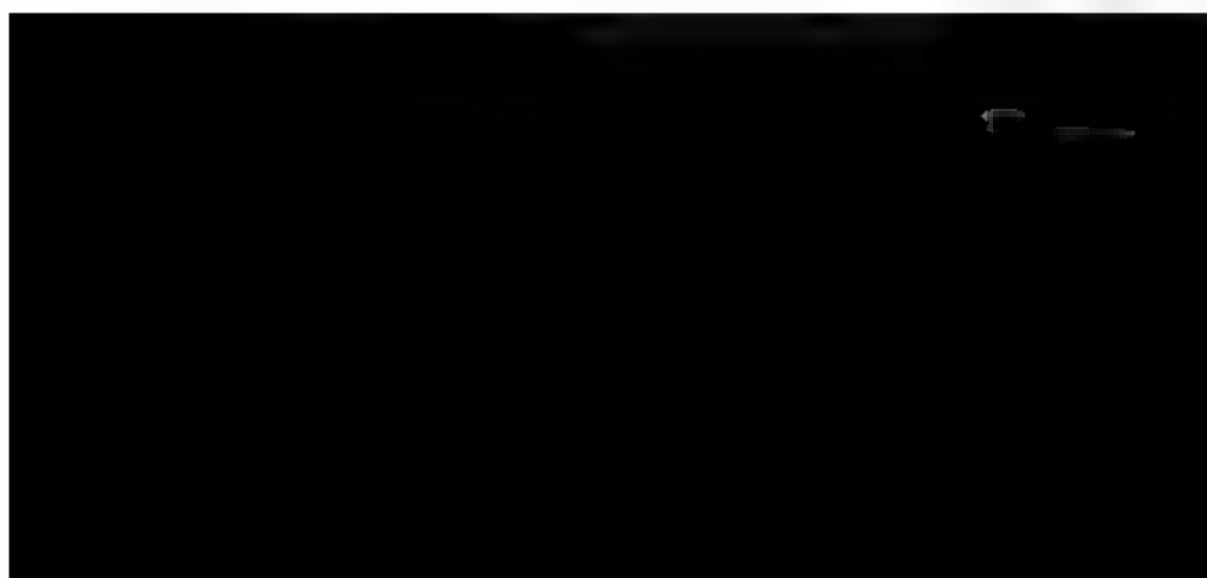
Our Lord taught by His life and acts. The Old Testament throughout teaches more by examples than by precepts. There are a score of examples to one precept. The whole of the ceremonial law is a teaching by acts. Acts more thoroughly convince the mind and conscience than commands. What number of commands could be so effectual as the history of Cain and Abel, and Cain's agony of conscience and punishment? What precepts could be so awful and impressive as the flood? What injunctions to faith, equal to Abra-

ham's act of faith, and the reward of it ; and that of the three children in the fiery furnace ? What threats of punishment for sin, to the destruction of Sodom and Gomorrah by fire ? What persuasion ever could awe or elevate, equally or nearly, with David and Goliath, and David's compunction at Nathan's address ?

Similar are the condemnations and punishments of Korah, and Achan, and Gehazi, and the Benjamites, and Ananias and Sapphira, and Lot's wife, and Elymas, and Judas.

There is no telling the superiority of teaching by examples over precepts ; of experience over science ; of facts over reasoning. The one is the overbalancing by a weight ; the other is the blow of a hammer.

XIV.—*Faith is a practical thing.*



wrought with his works, and by works was (his) faith made perfect;’ and likewise Rahab’s; and, ‘I will show thee my faith by my works;’ and that ‘Faith without works is dead,’ James, chap. ii.

When our Lord told His disciples that if their brother trespass against them seven times they should forgive him, they answered, Lord, increase our ‘faith,’ that we may be enabled to do it, Luke, xvii. 4, 5. And the Lord spoke of faith as an act when He said to His disciples again, John, xvi. 31, 32, ‘Do ye now believe? Behold, the hour is coming, when ye shall be scattered, every man to his own, and shall leave me alone.’ And again, to the believing and loving Peter, saying, I will follow thee whithersoever thou goest, ‘Wilt thou lay down thy life for my sake? Verily, I say unto thee, the cock shall not crow till thou hast denied me thrice,’ John, xiii. 38. And conversely, John, vii. 17, ‘If any man will do his will, he shall know of the doctrine;’ showing that true knowledge and belief go hand in hand with obedience and practice.

XV.—*Doctrine is practical.*


The end of doctrine is holiness: the exercise of love to God and towards man.

This is the whole language of the prophets. God says by Isaiah, lxi. 8, ‘I the Lord love judgment (justice): I hate robbery for burnt offering:’—your dedicating of your riches to me with one

hand, which ye have amassed by dishonesty with the other.—Whereas the end of the commandment is charity, 1 Tim. i. 5. To love God with all the heart, and all the soul, and all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices, Mark, xii. 33.

These may seem to be only comparisons and preferences. But they are more. They mean to say that righteous conduct is the proper end and operation of the law. Moses interprets this when he says, in Deuteronomy,—the paraphrase of Exodus,—‘Circumcise your hearts,’ x. 16; and when he repeats in three different places, ‘Ye shall not seethe a kid in its mother’s milk:’ which seems to be only a proverbial expression for ‘The end of the commandment is charity,’ Exod. xxiii. 19; xxxiv. 26; Deut. xiv. 21:—in the two first places, a summary of the preceding laws; in the last, apparently an introduction to those which succeed.

The passages from the Psalms and Prophets which set mercy and justice before sacrifices are




doing justice and seeking the truth together, as being one and the same thing. So Isaiah (xxvi. 2) invites 'the righteous nation which keepeth the truth' to enter into the city of salvation ; and, ver. 3, he declares that it is he that trusteth in God who shall have peace within it. And if there is agreement between the Old and the New Testaments, 'Remember ye the law of Moses' (Malachi, iv. 4) must mean, Meditate upon it, and study it deeply, in order to arrive at the true religious meaning of it, and so to give effect to it, and practise it.

The whole of John the Baptist's teaching was of the conduct of life,—to the people, to the publicans, and to the soldiers:—'He that hath two coats let him give to him that hath none:—'Exact no more than is appointed you:—'Do violence to no man, and be content,' Luke, iii. 10-14. Our Lord's sermon on the mount also, which He says is the fulfilment of the law, is entirely on moral conduct, and eminently practical. And He says in it, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father,' Matt. vii. 21.

The ten commandments,—the foundation of the law,—on which hang all the law and the prophets (Matt. xxii. 40), are entirely practical. When Elymas the sorcerer was struck blind, Sergius Paulus was astonished at the 'doctrine' of the Lord, Acts, xiii. 12.

St. Paul (Rom. ii. 8) reproves those who 'obey not the truth;' and the same twice again, Gal. iii. 1, and v. 7. And St. John (1 John, i. 6) speaks of those who 'do not the truth.'

The Oneness of the Father, Son, and Holy Ghost, has practical application:—the Father works all things, by the Son, through the Holy Spirit. So, John, x. 27-30, the Father lays hold of and possesses His sheep by the Son:—'My sheep hear my voice and they follow me:—my Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.' Jesus says, John, v. 17, 18, 'My Father worketh hitherto, and I work:' which the Jews considered making Himself equal with God; and our Lord goes on to say, 'What things soever the Father doeth these also doeth the Son likewise,'—there is not only an equality, but identity, that is, in the works done by Us. In like manner, John, xvii. 11, 18, 21, Christ's disciples are one with Him as He is with



and these three “agree in” one:’—rightly borrowing the meaning and application from the succeeding clause. (See Book II., Rule 4.)

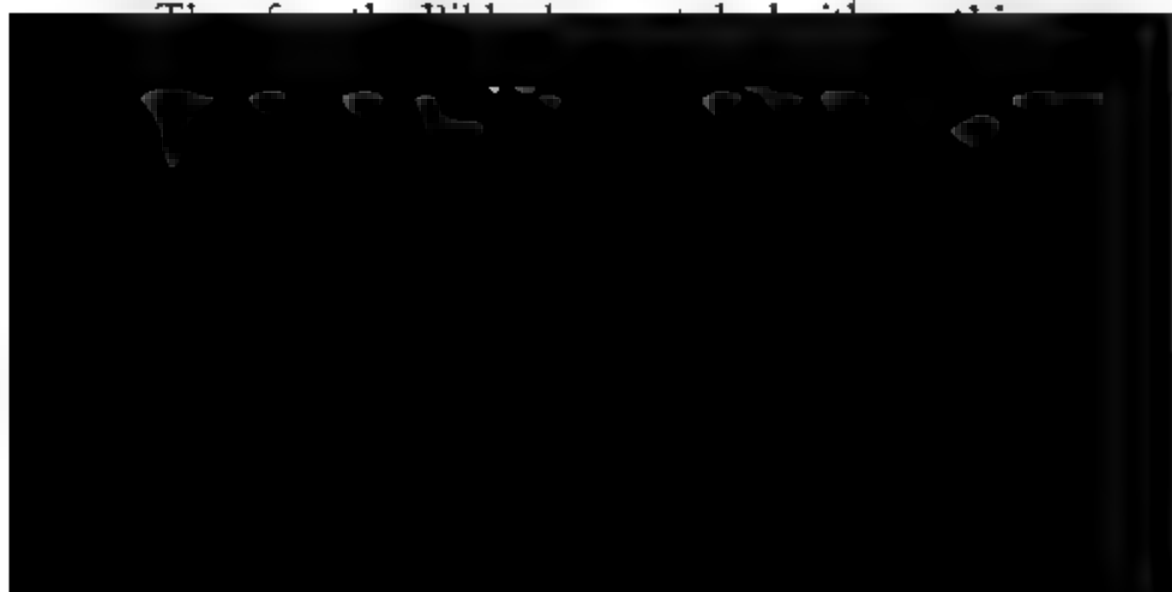
‘The grand central truth is, that in the eternal love of the Father, the grace of our Lord Jesus Christ, and the sanctifying influence of the Holy Ghost—one God in Trinity and Trinity in Unity—we find our only hope of reconciliation with Him in this world, and of eternal happiness in the world to come.’ (Bp. Ollivant’s *Charge*, 1872.) And Ryland (*Anti-Christ*, p. 95) says:—‘The doctrine of the Trinity is cordially believed only by those persons who, discovering themselves to be by nature and practice the children of wrath and enemies to God, are anxious to escape everlasting misery, and therefore seek to be reconciled to the Father, through the death of the Son, by the influences of the Holy Ghost; and as a proof of their spirituality and practical faith in this mystery of godliness, walk in newness of life; the connexion between such faith and holiness being indissoluble. The redemption of man by God in Christ through the Spirit is the great doctrine of the Trinity; and men may recite the Athanasian Creed habitually without aiming at a single virtue or combating one single bad propensity.’

Doctrine—dogma—orthodoxy—hold the same position in the prevailing Christianity, that the Mosaic ordinances did with the Pharisees in the later Judaism; that is, without any necessary moral application of them.

XVI.—*The Bible never stoops to Philosophy.*

Philosophy is the exercise of reason upon subjects which are cognizant by the human senses.

If both human reason and the human senses are imperfect and limited in their power, their operation must be doubly imperfect. They cannot deal adequately with the highest subjects; with religion and the spiritual world. 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' 'For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God,' 1 Cor. ii. 11, 14. So, 'the wisdom of this world is foolishness with God,' 1 Cor. iii. 19.



theories and systems have been invented, and are still now being invented, and are warring with each other.

But the Bible enters upon none of these things, or any other similar topics. It keeps itself aloft in the region of moral life, and duty, and character, and motive. And it brings these into contact with the spiritual world, and with things unseen except by the help of the Holy Spirit, which God gives to those who receive it, to unite and co-operate with our spirit ; to enliven and to enlighten it, to discern those things which are spiritual and heavenly. Revelation deals with man as he is,—as it finds him,—in whatever stage of moral and religious attainment, and with whatever knowledge and ideas and notions of the external world he may have, and in whatever language by which he expresses them ; and uses these as types, and instruments, and stepping-stones, and parables, to raise him up to a higher standard—a higher stage of moral, religious, and spiritual intelligence and apprehension, body, soul, and spirit.


There is no philosophy in Moses' record of the Creation: it is historical, instructional, typical. There is no philosophy in his history of the Flood. He does not inquire how waters coming from an inner sphere could cover an outer and larger circumference ; which an eminent geologist, a Christian divine of the English Church (Dr. Buckland), declared to be impossible. It was sufficient for Moses' inspired purpose that the waters came do

from the skies and up from the deep; and that this was the command and work of God, who had prophesied it.

The writer of the Book of Joshua did not explain or inquire how the sun and the moon stood still, to complete the conquest of the Amorites.

Moses does not describe whether the fire and smoke on Mount Sinai were volcanic, nor whether the waters of Jordan were driven back by an earthquake,—though perhaps he might have done so, as it seems to have been known historically, according to the 114th Psalm, 'What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams; and ye little hills, like lambs?'

Scripture does not stoop to explain whether the walls of Jericho fell by an earthquake, or by the concussion of 600,000 voices; or whether Elijah's sacrifice and altar were consumed by a flash of lightning, or by the pouring of water on limestones calcined by the heat and drought, or by



8 ; xix. 4. 'The (compass of the) world,' Ps. xxiv. 1, and 'the (round) world,' Ps. xcvi. 10 (Prayer-book version), are insertions by the translator. The 'world' is 'the habitable, inhabited earth;' there is no assertion of its shape or position in space.

Men who believed and taught that the worlds and all that is in them were made by chance, or by the concourse of atoms, have been called philosophers—very great philosophers : and other such theorists.

Truly, the Scriptures would degrade themselves if they condescended to the toys of science, and the puerilities of philosophy.

Truly, the Bible stands high and supreme above all human wisdom and productions in this, that it is always the same ; that it is always applicable, always instructive ; is never out of date ; is always elevating, to the lowest understanding, to the highest civilisation and intelligence ; partaking of none of the errors, and changes, and vacillations of human systems, discoveries, and theories.

On the other hand, all the holy books of the heathen dabble in philosophy. This is the case with the Institutes of Menu ; with the Vedas and Puranas. Kaye thus speaks of the Hindoo Puranas : — ' In their religious works they have treated of all branches of secular knowledge known among them in a regular systematic manner, and have given them out to the world in a tone of

absolute authority, from which there could appeal.'—*Sepoy War*, p. 182.

The Sanskrit Bhagavat Gita is a high lectual and abstruse system of meta theology.

Lord Hatherton, in his *Continuity of S* has this observation: 'The external v never mentioned in Scripture without a reference to man's condition on earth.'—p. 15.

The nearest approach to philosophy Scriptures is in the Proverbs and Eccles Solomon. But religion is his constant ob authority: God is in all his thoughts. A philosophy if any in it, is moral philosop

He was learned in natural history and philosophy; but he did not suffer his ph to leaven his religious writings and belief.

The Prophets were men of learnin knew all the geography and science of the

XVII.—*The Word of God is always written on two sides.*

The Tables of the Law of Moses were written with the finger of God 'on both their sides; on the one side and the other were they written,' Exod. xxxii. 15, 16.

Ezekiel's roll was 'written within and without,' Ezek. ii. 10.


Zechariah's flying roll was written on two sides: 'For every one that stealeth shall be cut off as on this side according to it, and every one that sweareth shall be cut off as on that side according to it,' Zech. v. 3.

The sealed book of Revelation (v. 1) was 'written within and on the back side.'

So the cloud in the wilderness and over the Red Sea, had a bright side and a dark; it was a pillar of cloud by day, and a pillar of fire by night; 'it was a cloud and darkness to them, and it gave light by night to these,' Exod. xiii. 21; xiv. 20.

Revelation is spoken plainly to disciples who have ears to hear, but to others in parables,' Luke, viii. 10.

The word of God is divine and human. The word of God is a two-edged sword. It is sweet and bitter, Rev. x. 9; Ezek. ii. 10; iii. 3. It is a




savour of life unto life, and a savour of death unto death, 2 Cor. ii. 16.

The great doctrine is that revelation teaches by parables ; that Christ is God and Man ; that the word of God is human and divine.

But there is no obligation to conclude that the application of this principle is always exactly the same. On the contrary, it is most according to the analogy of Scripture that a figure should not be used twice exactly in the same signification. And these several symbols are themselves varied, according to the particular use.

Nevertheless, there is a more real connexion between light and darkness, the divine and human, the teaching by parables, and the duty to God on the one side, and the duty to man on the other, and the savour of life and the savour of death, than may be at first sight apparent.

It is not the place here to dispose these at length ; but it may be well to consider them in connexion with John. iii. 13. 'The Son of Man



XVIII.—*Place and time are not regarded in Divine things.*

Isaiah says (lxv. 20), 'A child shall die a hundred years old.' Luke, xvii. 20, 21, When our Lord was asked of the Pharisees 'when' the kingdom of God should come, He answered, 'The kingdom of God is within you.'

The same Person may be in two places. The cherubim, symbolising the second and third Persons, were in the Holy of Holies; the Table of Shew-bread and the Candlestick, representing the Son and the Holy Spirit, were at the same time in the holy place, the outer portion of the temple.

The cloud, the presence of the Lord Jehovah, was seen on the outside over the tabernacle, at the same time that the glory of the Lord, the Schekinah, was throned over the mercy-seat, inside the temple.

John saw the twenty-four elders in the Apocalypse, throned in heaven (chap. iv. 4), while he himself, who saw them, is considered to have been one of them.

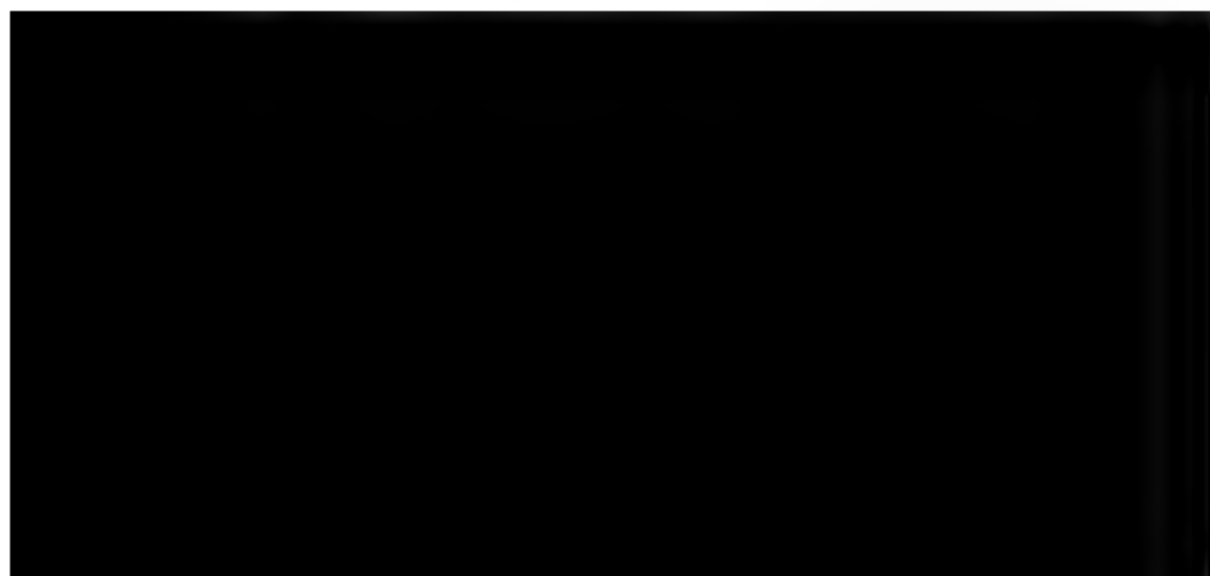
The Angel, Jehovah, rained upon Sodom and Gomorrah brimstone and fire from Jehovah out of heaven, Gen. xix. 24.

The word of the Lord—the Bath Col,—which is the Son the Mediator,—for no one hath ever

heard the voice of God Himself at any time, or seen His shape (Exod. xxxiii. 20 ; John, v. 37), spoke from heaven to Jesus Christ the Son of God on earth, on two and more occasions, Matt. iii. 17 ; xvii. 5 ; John, xii. 28. Our Lord on earth says, 'The Father—in heaven—is in me and I in him ;' and, 'He that hath seen me—on earth—hath seen the Father'—which is in heaven. And He says of Himself incarnate on earth, 'The Son of Man which is in heaven,' John, iii. 13 ; x. 38 : xiv. 9.

Christ risen seems to have appeared to Simon Peter at the same time that He showed Himself to and walked with the disciples going to Emmaus : for when they returned they found that He had been seen of Peter ; and it was after that that He stood in the midst of His disciples assembled together, Luke, xxiv. 33, 34.

XIX.—*Places and Persons twice named.*



of Egypt being 'rolled' away from the Israelites there, namely, by circumcision, Josh. v. 7-9.

These repetitions seem to import that the particular names are typical and prophetic.

It is somewhat similar that two reasons are given for the appointment of the Sabbath, Exod. xx. 11, and Deut. v. 15. So it is twice said, 'Is Saul also among the prophets?'—an expression highly doctrinal, especially in connexion with the accompanying words, 'And who is their father?'—importing that prophets are expressly called and gifted of God, and are not the subjects of succession, or of any appointment and ordination by man; and may be wicked, or imperfectly righteous men, as Balaam, and Saul, and Caiaphas; and may be taken from any class or condition of men, as Isaiah was of the royal family, and Amos was a gatherer of sycamore fruit. So the perpetual priesthood was promised a second time to Phineas, Exod. xl. 15; Num. xxv. 13, which has certainly not been fulfilled literally in Phineas' family, but is fulfilled typically in the priesthood of Christ.

XX.—*Development and Multiplication.*

The one tree of life in the garden of Eden is at Rev. xxii. 2, developed into several trees 'in the midst of the street, and on either side of the river, bearing twelve manner of fruits.' The river of

Eden was divided into four heads, parted four different ways; but the oxen were twelve, facing four different ways, which carried the waters of the laver of baptism, in Solomon's temple, towards the four quarters of the world, 1 Kings, vii. 25.

The two cherubims of Moses' sanctuary, were multiplied into four in Solomon's temple, 1 Kings, vi. 23, 27; and at Ezek. i. 5. And the living creatures are four in the Apocalypse. No more than two wings are mentioned or implied in Moses' cherubim, Exod. xxv. 20: but Isaiah's seraphim, and the cherubim of Revelation, had six wings, Isai. vi. 2; Rev. iv. 8.

The Holy Spirit is *one* of the cherubims; He is unity in multiplicity, and sevenfold in the shaft and lamps of the candlestick, and in Zechariah; He is developed into innumerable gifts in the Gospel dispensation, 1 Cor. xii. 4. St. John says, 'Try the spirits,' 1 John, iv. 1.

Seven eyes are used as symbolising the Holy

operations, but it is the same God that worketh all in all.'

- Christ is multiplied in His twelve Apostles,—
'As my Father hath sent me, even so send I you,' John, xx. 21; and in His saints.—'Inasmuch as ye did it to one of the least of these my brethren, ye have done it unto me,' Matt. xxv. 40.

The Apostles were in number first twelve; 'afterwards the Lord appointed other seventy also,' Luke, x. 1. And these represent the innumerable multitudes of missionaries and preachers to the end of the world. 'The Lord gave the word, great was the company of the preachers.' 'The chariots of God (the cherubim) are 20,000,' Ps. lxviii. 11, 17.

The walls of Jericho were compassed once on each of six days; they were compassed seven times on the seventh day. The seventh seal in the Book of Revelations is developed in the seven trumpets, and the seventh trumpet is developed into the seven vials.

A thousand years is as one day in divine things. Each of the six days of creation corresponds to a thousand years in the world's religious history, and the seventh day to an anti-typical millennium of redemption and blessedness.

The one Lord God of the Old Testament is the Father, Son, and Holy Spirit in the New Testament, Matt. xxviii. 19. The 'One Lord Jesus Christ,' 1 Cor. viii. 6, is developed into His

disciples and His Church, which is His body, 1 Cor. xii. 12 ; Eph. i. 23 ; Col. i. 18, 24.

Christ is the one foundation, 1 Cor. iii. 11 ; but 'the wall of the city hath twelve foundations, and in them are the names of the twelve apostles of the Lamb,' Rev. xxi. 14, 19, 20. Christ hath the key of David, and no man openeth or shutteth,' Rev. iii. 7 ; the Apostles also have the keys, Matt. xvi. 19 ; xviii. 18 ; John, xx. 23.

XXI.—*A Spiritual Application of the Old Testament was Revealed.*

It was prophesied that the Law and the Old Testament should have a moral and spiritual application.

Moses foretold this from the beginning ; for he said in Deuteronomy, 'Circumcise the foreskin of your heart' (x. 16) ; and Jeremiah repeats this



seethe a kid in his mother's milk,' three times repeated, probably expresses a like injunction of loving-kindness and tender mercy. And Proverbs, xxv. 22, expresses the same duty as Romans, xii. 20, 'Thou shalt heap coals of fire on thy enemy's head,' 'overcoming evil with good.'

In Deuteronomy, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul,' is repeated three times, chap. vi. 5 ; x. 12 ; xi. 13.

Lev. xx. 23, compared with vv. 25, 26, expresses that the not eating unclean beasts means the being holy, and not partaking of the sins and uncleanness of the nations.

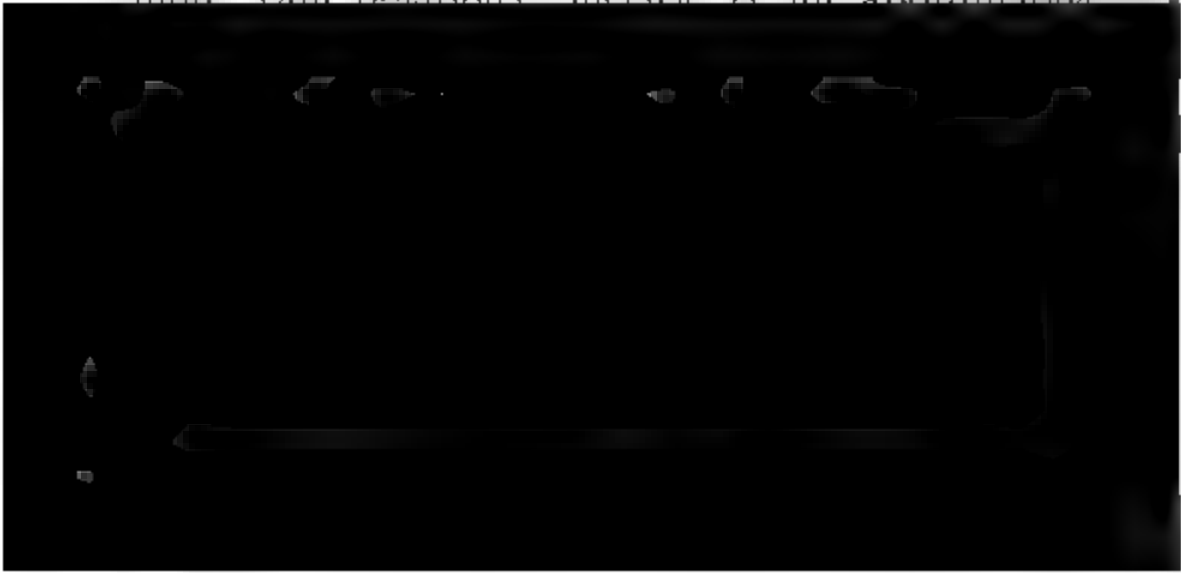
Exod. xxii. 31, explains that the not eating torn beasts signifies, 'Ye shall be holy men unto me.' 'Be ye holy, for I the Lord your God am holy,' is repeated Lev. xi. 44 ; xix. 2 ; xx. 7 ; xx. 26 ; xxi. 8.

Moses says, 'A prophet shall the Lord your God raise up unto you, like unto (the antitype of) me,' Deut. xviii. 18. Now a prophet must prophesy something that is new. 'The song of Moses and of the Lamb,' Rev. xv. 3, is the song of Moses' Law fulfilled in the Lamb, Christ ; the doctrine of Moses spiritualised. Therefore, 'Remember the law of Moses' (Malachi, iv. 4) must mean, Meditate, keep in your thoughts and mind, strive to penetrate the spiritual and moral meaning of the typical redemption and ceremonial ordinances, till you have worked them out morally and practically in your heart and conscience : which was the

business, and study, and profession of the schools of the prophets. The great Synagogue and the Scribes and Pharisees took a different road.

This was the meaning of the injunction, 'Thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes;' that is, be morally fulfilled in your actions and lives; and understood in your minds, of Gospel and spiritual truth.—Deut. vi. 7, 8.

In the Prophets the passages are innumerable which speak of a higher moral and spiritual dispensation. 'Burnt-offering and sacrifice for sin hast thou not required; then said I, Lo, I come to do thy will,' Ps. xl. 6-8. 'Thinkest thou that I will eat bull's flesh, and drink the blood of goats? Offer unto God thanksgiving, and pay thy vows, and call upon me,' Ps. l. 13-15. Isaiah,—'Bring no more vain oblations; incense is an abomination



Your burnt-offerings are not acceptable, nor your sacrifices sweet unto me.' Ezekiel, 'A new heart will I give you, and a new spirit will I put within you' (xi. 19, and xxxvi. 26). Amos, v. 21-24, 'I hate, I despise your feast-days; I will not smell in your solemn assemblies. Though ye offer me burnt-offerings and your meat-offerings, I will not accept them; but let judgment run down as waters, and righteousness as a mighty stream.' And Micah, 'Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? He hath showed thee, O man, what is good,—to do justly, and to love mercy, and to walk humbly with thy God' (vi. 7, 8).

XXII.—*Links between the Old and New Testaments.*

It is not my purpose to point out the typical links which bind the Old and New Testaments together. These are too obvious and numerous,—such as the river that watered the garden of Eden, and was parted into four heads,—together with the tree of life making men live for ever (Gen. iii. 22), typifying the Gospel of Christ carried to the four quarters of the world. The blood of Abel and the blood of Christ. The seven days' circuit with the blasts of trumpets, and the seven circuits on the seventh day, before the walls of Jericho fell down,—with the seven seals and the seven trumpets,

and the seven vials of the seventh trumpet, of Revelations.

But my subject is the doctrinal links, which show that the doctrines of the Old and the New Testaments are one doctrine, being manifestly parts of one plan of the same inspiration, intimately developed the one out of the other, yet distinct, so that the second infinitely transcends, and is the clearing and completion of the first. There is no doctrine of the New Testament which has not its revelation in the Old Testament, more or less distinctly, in precept or in type.

The seed of the woman shall bruise the serpent's head; 'it shall bruise thy head, and thou shalt bruise his heel,' contains in it the whole doctrine of the New Testament. The sacrifice of Isaac, and his vicarious release by the ram imprisoned in a thicket, in like manner fore-enact the whole scheme of redemption. The immortality of the soul is proved by our Lord to be

Ezek. chap. xxxvii : for that could not have been used as a metaphor and illustration which was not already believed and well known. But our Lord brings life and immortality and the resurrection to light by the Gospel. He says as one who knew all, and not in enigma, 'All that are in the graves shall hear his voice, and shall come forth : they that have done good to the resurrection of life, they that have done evil to the resurrection of damnation.' 'When the Son of Man shall come in his glory, and with him the holy angels, then shall be gathered before him all nations ; and he shall separate them one from another, as sheep from the goats ; and these shall go away into everlasting punishment, and the righteous into life eternal.' And, 'Their worm shall not die, neither shall their fire be quenched.' And of this which is spoken plainly, the Old Testament spoke by figure in the men of Sodom and Gomorrah, who, St. Jude says, were set forth as a warning, and suffered in type the vengeance of eternal fire (ver. vii.).

So St. Paul shows (Heb. chap. xi.) that faith was preached throughout the Old Testament, and the imputation of righteousness by faith, Rom. iv. 22, 23, 24.

Moses said, 'Circumcise your hearts.' And, Ezekiel, chap. xiv., explains that our idols are in our hearts.


The Book of Proverbs says, chap. xxv. 21, 22, 'If thine enemy be hungry give him to eat ; if he be thirsty give him to drink ; for thou shalt heap

coals of fire upon his head,' melting him with kindness. And, before that, in Exod. xxiii. 4, 5, 'If thine enemy's ox go astray; if the ass of him that hateth thee fall under his burden,—thou shalt help him;' which our Lord only greatly enlarges and perfects in Matt. v. 44, in commanding, 'Love your enemies, bless them that curse you, and pray for them that despitefully use you and persecute you.'

So Prov. xx. 22; xxiv. 29, 'Say not thou, I will recompense evil,—I will do so to him as he hath done to me,' compared with Rom. xii. 17, 'Recompense to no man evil for evil.'

Lev. xx. 7, says, 'Be ye holy; for I the Lord your God am holy.' The New Testament says, 'Be ye perfect, even as your Father which is in heaven is perfect,' Matt. v. 48.

The incarnation is prefigured in the burning bush; and fore-enacted in the successive appearances of the Jchovah Angel on earth, to Abraham, Gen. xviii. 22; to Jacob, Gen. xxxii. 28, 30; to Moses, Exod. xxxiii. 11; to Joshua, Josh. v. 14.



12, 16, 'I am the first, I also am the last ; . . . from the time that it was, there am I : and now the Lord God, and his Spirit, hath sent me.'

Our Lord came to fulfil the law of Moses, Matt. v. 17. He brought out of His treasures things new and old, Matt. xiii. 52 ; that is, He turned the old precepts into new,—as He did the water into wine. The Lord's Prayer is almost entirely taken from the Hebrew Liturgies. The new doctrine, 'He that would be greatest among you let him be your servant,' is prepared for by Prov. xxix. 23, and Job, xxii. 29. The greater truth, that we 'must through much tribulation enter into the kingdom of God,' Acts, xiv. 22, was partly preached before, Ps. xxxiv. 17-19, and Isai. liii. Confession of sin through a sense of God's presence, 'Depart from me, for I am a sinful man, O Lord,' Luke, v. 8, is before exemplified in Job, xlii. 5, 6 ; Ps. xxxii. 5 ; li. 4 ; cxix. 176, and Isai. vi. 5, 'Woe is me, for I am a man of unclean lips, —for mine eyes have seen the King, the Lord of hosts.' The liberty of the Gospel is foreshadowed at Ps. cxix. 45, 'I will walk at liberty ;' and the principle of it, 'for I seek thy commandments,' and 'my delight shall be in thy commandments which I have loved ;' and, 'I will run the way of thy commandments, when thou hast set my heart at liberty,' vv. 47, 32 (P. B. vers.) ; and by the year of liberty, Lev. xxv. 10.

Most remarkable and convincing of all, as linking together the very beginning to the end, is the

doctrine of the river and water of life, as revealed in Eden, Gen. ii. 9, 10 ; and Numb, xxiv. 5-7 ; and Rev. xxii. 1, 2 ; especially of Rev. xxii. with the 24th of Numbers. The parallel is most exact. In the one we have the tents of Israel spread forth as the lign-aloes and the cedar-trees by the river side, and Israel dipping from it, and pouring the water out of his buckets upon the seed which He has sown in many waters (nations) ; and on the other we find the same river with the trees of life planted on either side of it, and the twelve manner of fruits, yielded every month (that is, twelve months), the twelve thus duplicated signifying the twelve tribes of Israel, dispensing the fruits and leaves of these trees of life, for the healing of the nations, the 'many waters' of Num. xxiv. 7. The continuity of the doctrine is kept up throughout all Scripture, by Joel, iii. 18, and Ezek. xlvii. 1-12, and Zech. xiv. 8.

So that, in effect, every doctrine of the New Testament is contained, and more or less perfectly



ment of the other : as the light of a candle and a fire, which are of the same nature, are put out by the broad sunshine.

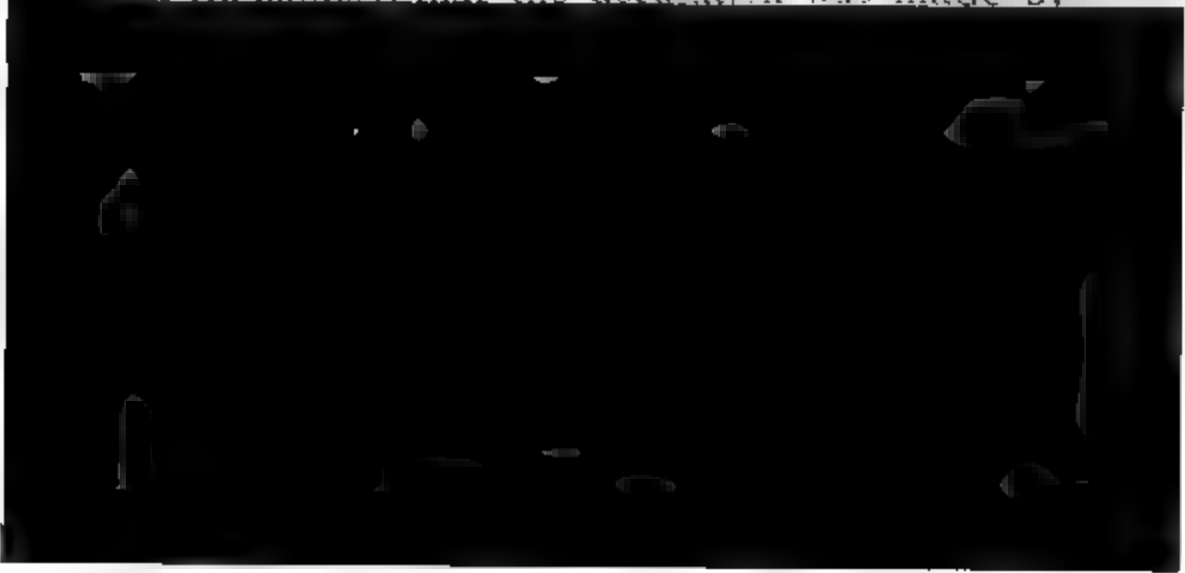
XXIII.—*Interweaving of the Gospels.*

As the principle illustrated in the last article seems to be symbolised by the cherubim having their faces and feet veiled with their wings in the Old Testament,—as wholly in Isai. vi. 2, and partially in Ezek. i. 10, 11,—but being plainly seen and developed in the New,—Rev. iv. 6–8,—so this principle seems to be signified by their wings touching each other, and by their all going straight forward simultaneously together, as with one united plan and purpose, towards any work they had to perform, Ezek. i. 9, 12.

The four Gospels are so linked together and interwoven, and so supplement and are necessary to one another, that they are obviously the operation of one and the same mind ; and are so one therefore, that though they were written by their several authors without consent or communication, yet when one was intended by the Holy Spirit they all were intended, so that omissions were left in one which were to be supplied by the others, and things were left insufficiently explained in one which were to be qualified and cleared up and explained in another. So they must be read together as presenting different parts and aspects

of the same whole ; the wings of their inspiration being joined together, and kissing each other, Ezek. iii. 13 (margin), and being intimately linked together and interwoven.

John, i. 26, 'John answered them, saying, I baptize with water, but there standeth one among you, whom ye know not: he is preferred before me,' implies Matt. iii. 11, 'He shall baptize with the Holy Ghost,' and therefore is preferred before me; without which the statement, 'I baptize with water,' would be wholly vague and inconsequential. Luke, xxii. 71, 'What need we any further witness?' implies the previous examination of witnesses related in the other Gospels, Matt. xxvi. 59-62; Mark, xiv. 55-59. That the cock crowed twice after Peter's denials, and thereby intensified their enormity, is supplemented only by St. Mark. And the prevailing temptation to his third denial, in addition to the charge that his Galilean manner of speech convicted him, Matt. xxvi. 73, Mark, xiv. 70, namely, that the accusation was made by



tent the people,' and further 'the chief priests ;'
 3. That 'the chief priests answered, We have no king but Cæsar,' are only known by putting all the four Gospels together, Matt. xxvii. 25 ; Mark, xv. 15 ; Luke, xxiii. 23 ; John, xix. 15, 16.

Our Lord's quotation and reasoning, 'My house shall be called the house of prayer' (for all nations), thereby applying it to the court of the Gentiles, in which the sellers of cattle and money-changers were making merchandise, is not made plain, except by Mark, xi. 17. St. Mark's narration, 'after that he appeared in another shape to two of them walking as they were going into the country,' is enlarged and completed by St. Luke, xxiv. 13-35.

Luke in several instances gives the application of our Lord's words instead of His very words ; thereby enlarging and perfecting the instruction. Thus he explains the meaning of 'When ye shall see the abomination of desolation, stand in the holy place,' Matt. xxiv. 15, by 'When ye shall see Jerusalem compassed with armies,' Luke, xxi. 20. He explains, 'How much more shall your Father which is in heaven give good things ?' Matt. vii. 11, by 'give the Holy Spirit to them that ask him,' Luke, xi. 13. 'Be ye perfect,' Matt. v. 48—by 'be ye merciful,' Luke, vi. 36. For 'new with you in my Father's kingdom,' Matt. xxvi. 29, he has 'until it be fulfilled in the kingdom of God,' and 'until the kingdom of God be come,' Luke, xxii. 16, 18. He adds, as does St. Mark, to 'ye shall find an ass tied and a colt with her,' Matt. xxi. 2,

'a colt tied whereon yet never man sat,' Mark, xi. 2; Luke, xix. 30.

On the other hand, Luke, xiv. 26, 'If any man come to me and hate not his father and mother,' is explained by Matt. x. 37, 'He that loveth father or mother more than me;' and Luke, xvii. 37, 'Whosoever the body (*σῶμα*, which is also a living body) is; by Matt. xxiv. 28, 'Whosoever the carcase (*πτῶμα*, the dead, the corrupt body) is.'

These explanations could not well be given in the same places without weakening their force; but the other Gospels were intended by the Holy Ghost, each according to its own purpose and design; and so the necessary explanation is given, and the spirit and plan of each one of them are maintained with consistency and integrity.

Matthew and Mark, rehearsing the indignities which Jesus suffered on the cross, say undistiguishingly that the thieves reviled him; but Luke, portraying especially Christ's mercy to

should be concluded that the bread and wine are transubstantiated, or that the body was eaten corporeally.

All the four Gospels are necessary to describe our Lord's last words and acts. Matthew and Mark, that the vinegar was given Him, and that He cried, 'Eli, Eli,' &c. John only records that He said, 'I thirst.' Matthew records that he made two cries; and Mark and Luke only, that the second cry was, 'Father, into thy hands I commend my spirit.' John alone adds the crowning declaration, 'It is finished!' answering to Gen. i. 31, 'It was very good.' There are three different descriptions of the parable of the talents or pounds, with three different lessons, Matt. xxv. 14; Mark, xiii. 34; Luke, xix. 13. Matthew says, xix. 29, the rewards for leaving father or mother are a hundred-fold; Mark, x. 29, 30, that they are a hundred-fold now in this time, houses, &c., with persecutions. The three first Gospels begin with John the Baptist; St. John's carries us back to the Word which was in the beginning, and onward to the completion of our Lord's acts during the forty days after His resurrection.

XXIV.—*St. Paul carries on his Aspirations beyond his Subject and Argument, to the future and final state, as if already present and realised.*

Of this Cornelius à Lapide notices two signal instances. Heb. iv. 3, he says, 'We which have believed do enter into rest.' Upon which Cornelius à Lapide comments, 'There is a third rest beside the Sabbath rest and the rest in Canaan, for the believer in Christ, viz., the kingdom of heaven, into which the disciples of Christ were *beginning* to enter.' And this rest he speaks of must be heaven, the New Jerusalem and city of God; for the Old Testament patriarchs are to partake of it, as indicated, xi. 13-16; and St. Paul's whole argument is that it is something future, not what those whom he addresses, though they were Christians, already enjoyed; yet he is arguing with them, 'To-day, if ye will hear his voice,' and, 'Exhort one another while it is called to-day,' iii. 13, 15.

And again, chap. xii. 22, 23, 'Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.' Upon which Cornelius à Lapide says, 'He raises their views at once

to the church triumphant and its spiritual state, as most contrasted with the carnal form of the Jewish church.'

But this is the plan and spirit of all revelation,—to speak of that which is beginning as complete, and to call upon us even in this our necessarily imperfect militant state, to realise and enjoy the highest promises and perfection of the triumphant church.—'Now is come salvation,' Rev. xii. 10. (See Art. 12, *supra*.)

A similar aspiration beyond his argument is the declaration that all the children of Israel drank of that spiritual rock which followed them, 1 Cor. x. 4. All that St. Paul's argument required was, that they should have drunk the natural water of the natural rock.

Another is Heb. xiii. 14, 'For here we have no continuing city, but we seek one to come'—namely, heaven; but St. Paul is only arguing that Christian converts should go out from Jewish doctrines of meats, &c.; that, as the sacrifices were burned without the camp, and Jesus suffered without the gate, so they should go forth unto Him without the camp (the Jewish polity), bearing His reproach, vv. 9, 12, 13.

BOOK VIII.
WORDS AND EXPRESSIONS.

I.—*Words change their Meaning.*

WORDS and expressions change their meaning, and obtain a higher signification, with the progress of the human mind, and of religious knowledge.

The Holy Ghost has directed the choice and use of words in the old dispensation in such a manner and with such selection, that they might obtain a higher and more spiritual use in the new dispensation. This was a matter of express design

and Gen. viii. 1, is now understood of the 'spirit' of God; and so the word has its new use by our Saviour, in John, iii. 8.

'Hell,' which in the Old Testament means Sheol, Hades, the realm of departed spirits, is used in the New Testament, as by us, for the place of punishment, Luke, xvi. 23; Matt. xi. 23; xvi. 18. The Holy Spirit has now a higher signification than it had when David sang (Ps. li. 11), 'Take not thy Holy Spirit from me;' and when Isaiah wrote (xlviii. 16), 'Now the Lord God and His Spirit hath sent me.' Our Lord established the higher use when He taught Nicodemus, John, iii. 8, The 'wind' (πνεῦμα) bloweth where it listeth,—so is every one that is born of the 'spirit' (πνεύματος). St. Paul seems to quote David's words, Ps. civ. 4, Who maketh his angels 'winds,'—who maketh his angels 'spirits,' Heb. i. 7, 14. 'Paradise' is now no longer a place of temporal, but a state of heavenly blessedness.

Διαθήκη, by which the Septuagint renders the word בְּרִית 'covenant,' having the double meaning of 'covenant' and 'will,' was a word prepared by inspiration for the new use which it obtained in these after times, of the New 'Testament.' 'Love'—Ἀγάπη—'charity,'—has acquired a new significance in the Christian code and nomenclature. So, the words, 'begotten,' 'heaven,' 'eternal life,' 'the land of the living,' 'redemption,' 'sin,' (Neander, *Church History*, ii. 340), 'witness'—'martyr.'


The Jews prayed, 'Our Father;' but it is by the Gospel only that we are taught and enabled to cry really and rightly, 'Abba, Father.'

Where David prays for the destruction of his 'enemies,' we now read and apply it to the putting down of our spiritual enemies.

The 'soul,' which meant with David only the living principle, - 'Thou wilt not leave my soul in hell,' - 'Destroy all them that vex my soul,' Ps. xvi 10; cxliii. 12, means in the Christian dispensation the immortal part, the religious and divine spirit, Acts, ii. 31.

So, the 'Word of God,' which appeared to the prophets of the Old Testament, is with us the Son of God, in fulness of time incarnate on earth, and now reigning in heaven, in His power and great glory, John, i. 14; Rev. xix. 13.

In like manner, to heap coals of fire upon the head, meant to consume one's enemy in a furnace of wrath, Ps. cxi 10; in another, and in the Christian sense it is to melt him with acts of



II.—*Words that will change their Meaning.*

But what results from this, and is most important, is, that other words will change their meaning, and be read in a higher and more spiritual sense than that which they now convey to hasty and indifferent readers.

In giving instances of this we cannot draw a plain and distinct line; because already words are understood figuratively and spiritually by some, which are taken literally and materially by others; and therefore by those the results will be recognised and admitted, which to others can only be foretold in anticipation. And it is well that the line should not be strongly marked; for then, if some of the examples should be disapproved, they might draw with them the rejection of all the rest, as equally ill founded and visionary. But where some are recognised and approved,—as in the instances which were given in the last article,—it will be the more readily acknowledged that other examples, which have not been before observed, may possibly range themselves under the same principle.

This rule obtains principally in types, and metaphors, and figurative expressions; which will hereafter be read habitually in their antitypical sense. Such are the 'threshold,' the 'porch,' the 'gate,' the 'posts,' the 'chambers,' the 'reed,' the 'hin,' and the 'ephah,' in Ezekiel's temple; the

'pots' and the 'bowls' in Zechariah, xiv. 20; and all the furniture, incidents, and performances, in the same prophecies. The dividing of the Mount of Olives in two parts toward the east and the west, and the mountain removing toward the north and the south, Zech. xiv. 4. The use of the points of the compass, north, south, east, and west. The uses of numbers, and the multiples of numbers. The coming of the Lord with 'clouds : '—'The day of Christ'—His 'coming'—His 'presence'—His 'révelation'—His 'manifestation : ' the *ἡμέρα τοῦ Χριστοῦ*—His *παρουσία, ἐπιφάνεια, ἀποκαλύψις*.—'All ye beasts of the field, come ye to devour : '—'By fire and by his sword will the Lord plead with all flesh : '—'the last trumpet.'

It is useless to proceed further. What is conjectural cannot be proved, or approved. Every thing beyond what is already received must be deemed visionary. My object is to show a principle,—that it has acted, and continues to act, and that it is likely to have still continued, and will

also itself, and the reign and kingdom of the Prince, Ezek. xliv. 3 ; xlv. 2, for example, should not be 'within you.'

III.—*Words have meaning according to the occasion.*

Words and expressions have not always the same meaning; but they are to be taken and applied with reference to their context, and as limited by the matter in hand, and the occasion which called for them. Otherwise the language of Scripture would often be inconsistent with itself, and not to be borne out by the facts.

Several instances of this have been mentioned in the former articles, which illustrated the absence of technicality in the style of Scripture,—in the use of 'all,' and 'for ever,' and the varied use of words; as also, in the 7th Book, on God's methods in Revelation, Article 2:—that God suits His precepts to the occasion.

This head therefore is in some measure a repetition. Yet in its direct relation to the use of words and expressions, it may seem necessary to add or repeat a few examples.

When the prophet had promised to Josiah, 2 Chron. xxxiv. 28, that he should be gathered to his grave 'in peace,' the history goes on to relate soon after (chap. xxxv. 23, 24) that Josiah was slain in battle against Necho, king of Egypt. But

the promise was only that he should not see the calamities to be brought upon Jerusalem by the kings of Babylon. And all this is in effect explained in the verse itself, 'Neither shall thine eyes see all the evil that I will bring upon this place.'

'Other,' 'another,' means often among the Hebrews, heterodox, false; and so it may mean at Rev. viii. 3, 'And another angel came and stood before the altar, having a golden censer;' but it may not easily have such meaning at Rev. xiv. 6, 8.

The same use is met with where our Lord says to the ruler, Matt. xix. 16, 17, 'If thou wilt enter into (eternal) life, keep the commandments;' but to Nicodemus He says, 'He that believeth shall have eternal life,' John, iii. 15.

And words are used figuratively, or literally, according to the intention of the subject and the occasion :—'Mountains,' 'valleys,' 'hills,' Isai. ii. 2; xl. 4, and Jer. xxi. 13. Isai. lxxv. 7; xxx. 17.

'Light' and 'darkness : 'sun,' 'moon,' and 'stars : 'heavens' and 'earth,'—Isai. v. 30 ; Jer. xv. 9 ; John, i. 5 ; Rev. vi. 12, 13, 14. 'David,'—Jer. xxxiii. 21 ; Ezek. xxxvii. 24 ; Hosea, iii. 5, and Luke, i. 27, 69.

In 'the sure mercies of David,' Isai. lv. 3, and Acts, xiii. 34, it is evident by the context, Isai. lv. 4, that 'David' means 'Christ,' though at Ps. lxxxix. 28, the mercy to David may mean God's promised mercy to David, the son of Jesse, himself.

IV.—*The same Symbol is employed to represent different Persons and Things.*

Fire represents the Father, Deut. iv. 24, Heb. xii. 29 ; it represented the Holy Spirit in the fiery tongues on the day of Pentecost ; it seems to have represented the Jehovah Angel, the Son, in the burning bush, on Mount Sinai, in the pillar of fire by night in the wilderness.

Christ's face was like the sun, in Rev. i. 16 ; the Angel's face was as the sun, Rev. x. 1.

The two olive-trees and the candlestick, in Zech. chap. iv. ver. 2, 3, 11, are not the same as the two olive-trees and the two candlesticks of Rev. xi. 3, 4.

It is not suggested that there is no difference in the description of these symbols, which gives to each of them their application : according to the

law that the same thing is hardly ever described exactly the same on any two occasions, and that these differences give to them their particular use in each case; which difference of use is discernible upon careful consideration. What is meant to be urged is, that no one may conclude from the mere circumstance of the same symbol being employed, that the same thing is necessarily signified, when the expression with regard to it is varied, and the subject and circumstances are more or less different,—as when God is called a ‘consuming’ fire in the Old Testament, and the Holy Ghost is represented by ‘tongues of’ fire in the New Testament; and when the great whore ‘sitteth upon’ many waters, in Rev. xvii. 1, and the voice of the Divine Ruler of the Churches is said to be ‘as the sound of’ many waters, in Rev. i. 15.—Just as, on the other hand, different symbols are used to represent the same thing, but in different aspects; as this great voice of the ruler of the Church is said (ver. 10) to be as the sound of

sign of the woman in travail, and the bowles (the vials), and yet must be interpreted of things vastly different and opposed—as the pagan emperors were to the Son of God, the Holy Ghost, and the Apostles.’

V.—‘*The Land.*’


‘The land’ means in general the Holy Land. ‘The land,’ and ‘the earth,’ are the same word in Hebrew (אֶרֶץ; in Greek ἡ γῆ), and this sometimes gives rise to mistranslation.

Examples are Exod. xx. 12; Josh. i. 6; and ii. 1. Judg. i. 2; ii. 1; Ps. lxxiv. 8, 20. The use may have grown up by degrees among the Israelites, but it had become constant and confirmed before the writings of the prophets. Isai. v. 30, ‘If one look upon the land, behold darkness and sorrow.’ Isai. xxiv. 1, ought to be rendered, ‘Behold the Lord maketh the land empty;’ as, in ver. 3, ‘The land shall be utterly emptied.’ From ver. 4 to 13, the words the ‘land,’ and the ‘earth,’ are both used, and interchanged, for the same word in the Hebrew. Isai. xxxiii. 9, ‘The earth (the land) mourneth and languisheth:’ and then Lebanon, and Sharon, and Bashan, and Carmel, are instanced as parts of it. Isai. lx. 2, 21, ‘Behold the darkness shall cover the earth (the land). They shall inherit the land for ever.’ Isai. lxv. 16, 17, ‘He who blesseth himself in the earth (the land) shall bless himself in the God of truth, and he that

swareth in the earth (the land) shall swear by the God of truth ;' 'for (ver. 18) behold, I create Jerusalem a rejoicing, and her people a joy.' This is spoken figuratively of the New Jerusalem which is to be universal, but the substance of the type is the Holy Land of Palestine, which furnishes the pattern and symbol of the kingdom of heaven.

Jer. iv. 5, 'Declare ye in Judah, and publish in Jerusalem, blow ye the trumpet in the land ;' v. 30, 'A wonderful and horrible thing is committed in the land, the prophets prophesy falsely, and the priests, &c. ;' Jer. xxii. 29, ought to be translated, 'O land, land, hear the word of the Lord.'

In Ezekiel it is still more distinct. Ezek. vii. 2, 7, 'Thus saith the Lord God unto the land of Israel, An end, an end is come upon the four corners of the land. The morning is come unto thee, O thou that dwellest in the land ;' xxxiii. 24-26, 'Son of Man, they that inhabit those wastes of the land of Israel, speak, saying, Abraham was one, and he inherited the land, but we are many, the land is



Zeph. i. 2, 3, 18, 'I will utterly consume all things from off the land;' 'I will cut off man from off the land, saith the Lord.' 'For he shall make even a speedy riddance of all them that dwell in the land.'

Zech. i. 10, 11, 'These are they whom the Lord hath sent to walk to and fro through the earth (the land). And they answered the angel, We have walked to and fro through the earth (the land), and, behold, all the earth (the land) sitteth still, and is at rest;' xii. 12, 'The land shall mourn, every family apart;' xiii. 2, 'And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land: and also I will cause the prophets, and the unclean spirit to pass out of the land.'

And in the New Testament, Matt. xxvii. 45, 'There was darkness over all the land.'

Dan. ix. 6, 'Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.' Rev. xiii. 11, 'The beast out of the earth,'—the Church,—the antitypical land; the first beast being out of the sea, the heathen world. Rev. xiv. 18, 'The vine of the earth,'—the antitypical land, the Church. Add Zeph. i. 2, 3, 18, where all the prophecy is concerning Judah and Jerusalem.

That 'the earth,'—'the land,' means 'the Holy Land,' is the key to Isai. chap. xxiv.

This does not prevent that in many cases 'the earth,' and 'the land,' should have a

cation; but in such cases the meaning is generally made apparent by the context, or by an adjective or adjunct: as, 'The man of the earth,' 'all the earth,' 'the heavens and the earth,' the 'kings of the earth,' Ps. ii. 2. See Isai. xxxiv. 1, where 'the earth,' and 'the world,' are mentioned together. Ps. xlvii. 7, 'All the earth;' and lxvii. 2, where 'earth' is used without the article, and is coupled with 'all nations.'

After all these examples it becomes a question whether Zech. i. 10, 11, 'These are they whom the Lord hath sent to walk to and fro through the earth (the land). And they answered, and said, We have walked to and fro through the earth (the land), and behold, all the earth sitteth still, and is at rest,' applies to the Holy Land or to the nations. From its use by Zech. xii. 12, and xiii. 2, it would most seem to be the land of Israel.

The expression so understood is especially important on account of its typical and prophetical application: first, in that the creation of the third

in the Greek *λαὸς* ; and in this sense it is repeatedly associated and contrasted with the Gentiles, the nations. So Grotius says (at Pole's *Synop. on Gen.* xxi. 13) the proper names for the nations, the Gentiles, are *אֲמִיּוֹת* (*ummin*), and *גוֹיִם* (*goim*).* This does not prevent that the names should be sometimes interchanged, agreeably to the freedom and untechnicality of Scripture ; but this is generally made plain by such additions as, 'All the people,' Ps. lxvii. 3, 5. 'The gathering of the people,' Gen. xlix. 10. 'The people that walk in darkness,' Isai. ix. 2. 'The people of my curse,' Isai. xxxiv. 5. 'The people against whom the Lord hath indignation,' Mal. i. 4.

But the general distinction is important, and is useful both directly and prophetically. Much difficulty in the application arises from 'people' in our translation being both singular and plural. Benjamin Ben Mordecai† renders Gen. xli. 10, 'To him shall the gathering of the peoples be.' Another embarrassment is from the English requiring the article, which is so frequently omitted in the Hebrew.

Most of the Sinaitic inscriptions, attributed to

* Hence, the *Ægean* (Sea) is *E-Goim* : containing 'the Isles of the Gentiles,' so often mentioned in Scripture ; the Greeks being in the practice of adding, 'I' and 'E' to Egyptian and Oriental words. So Egypt is *E-Copt* ; and Isis is *I-Sis* ; *Sis* being the proper Egyptian name of the goddess.

† *Apology for Turning Christian*, vol. ii. p. 718. The word is *ammim*.

the Israelites, begin with *am*, 'the people.' Exod. vi. 7, says, 'I will take you for a people' (*am*). Exod. xv. 16, 'The people (*am*) which thou hast purchased.' But ver. 14, 'The people (*ammim*, the nations) shall hear and be afraid.' Exod. xii. 27, 'And the people (*am*) bowed the head and worshipped.' Balaam says, Num. xxiii. 9, 'The people (*am*) shall dwell alone, and shall not be reckoned among the nations' (*goin*). And so ver. 24, and always throughout the Pentateuch the singular is used, and without the article: till the 33rd chapter of Deuteronomy, where the plural is introduced; but there it seems to mean the Gentiles, vv. 3, 17, 19; and the singular is still used 'for the children of Israel,' vv. 7, 21, 29.

The use of the singular is continued from Joshua to Nehemiah, in all the books; but often with the article. Josh. iv. 10; vi. 20; xxiv. 28. Judg. vii. 2, 4. 1 Sam. ii. 13; iv. 4; viii. 19; xiv. 45; xv. 15; xxx. 6. 2 Sam. i. 4; xv. 12. 1 Kings, i. 40; xvi. 22. 2 Kings, iv. 11, 13. xl. 17. xxviii. 26.

the second Psalm, he goes on to say, 'For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together,' Acts, iv. 27; and it had a different meaning when opposed to the elders and priests, Mark, xv. 11, and when opposed to the Gentiles, Acts, iv. 27.

Ps. lvii. 9, 'I will give thanks to thee, O Lord, among the people (*ammim*), and I will sing unto thee among the nations' (*ummim*).

Ps. lxvii. 3, 5, 'Let the people praise thee, O God: yea, let all the people praise thee,'—twice; where 'All the people,' the nations, seem to be contrasted with 'the people,' the Israelites; and to answer to the same distinction, ver. 2, 'That thy way may be known upon the earth (the Holy Land), thy saving health among all nations' (the heathen).

Ps. cii. 22, 'When the people are gathered together, and the kingdoms also, to serve the Lord.'

Ps. cviii. 3, 'I will give thanks unto thee, O Lord, among the people, and I will sing unto thee among the nations.'

Ps. lxxvii. 14, 15, 'Thou art the God that doeth wonders; and hast declared thy power among the people' (plural). Thou hast mightily delivered thy people (singular), even the sons of Jacob and Joseph.'

But Ps. xlvii. 9, 'The princes of the people (singular) are joined unto the people (singular) of the God of Abraham.'

(All the preceding are from the Prayer-Book version.)

Genebrardus, in his very learned commentary on the Psalms, sometimes applies the words 'the people,' to the Hebrews: as Ps. xviii. 43, where '*am*,' the people, is contrasted with *goyim*, the Gentiles.

There is a certain measure of uncertainty in all this, in accordance with the frequently ambiguous character of prophecy,—as if that which at the present time applied to the Israelites might in a covert and second sense be extended to the Gentiles; for the doctrine of their conversion was the most unwelcome of any to the Jews, and all the prophecies which foretold it are of an ambiguous character; as, for example, their conversion by the Hebrew apostles is prophesied of in the language of conquest and of bloodshed.

In Job, the singular (*am*) is used, xii. 2; xxxiv. 20, 30. But there it is a general word, applying neither to the Jews nor the Gentiles.

article, xliv. 19. For the nations, in the plural xi. 17 ; xx. 34 ; xxv. 7.

Daniel, xi. 32, the singular, without the article, for the people of God.

Hosea, iv. 14 ; x. 5, the singular, of Israel ; the plural, of the heathen, x. 10.

Joel, ii. 6, the plural, for the people generally.

Amos, iii. 6, the singular, in a general sense.

Habakkuk, ii. 13, *ammim* and *ummim*, for the heathen nations, and the Chaldeans specially.

Zephaniah, ii. 10, has the singular, without the article, for the people of the Lord of hosts.

Haggai, i. 12, has the singular, with the article, for the Jews,—twice.

Malachi has the singular, with the article, for the Edomites,—once, i. 4 : but used only as a relative.

There may be added,—

Acts, xxi. 28, 'Against the people and the law ;' xxvi. 17, 'Delivering thee from the people, and from the Gentiles ;' xxviii. 17, 'I have committed nothing against the people or customs of our fathers.'

Heb. v. 3, 'He ought as for the people (the congregation), so also for himself, to offer for sins.'

2 Pet. ii. 1, 'There were false prophets among the people.'

From all this it appears that *am*, in the singular, without the article, is the most distinctive appellation of the people of God, the Israelites ; but the peculiarity of it cannot be shown in our translation, because, in English, 'people' is both

singular and plural; and the English requires the article. The plural, *ammim*, in general, designates the nations, the Gentiles.

But this distinction is not preserved without exceptions; sometimes poetically; and more often, in the Psalms, to cover a prophetic truth, namely, that the Gentiles should become fellow-heirs and worshippers of God, which was very unwelcome to the Israelites.

To see the proper application it is mostly necessary to consult the original; though a consideration of the passage will oftentimes make it clear without it. *Ummim* being also translated 'the people,' increases the confusion.

VII.—'The King.'

'The King' constantly means the Messiah, directly or typically,—especially in the Psalms and prophets.

This is especially noticeable after the establishment of the kingdom of Israel; which was introduced by the prophecy in Hannah's hymn, 'He shall give strength unto his king, and exalt the horn of his anointed;' which institution seems to have been permitted and approved by God, 1 Sam. viii. 7, 9, purposely in order to furnish types of Christ as 'the King.'

The minds and expectations of the Israelites seem to have been constantly set upon the coming of the 'Messiah the Prince,' mentioned by

Dan. ix. 25, as a personage well recognised and looked for; and that from the earliest periods of Israelitish history, if not of the world. Accordingly, as being the uppermost desire and hope in the national mind, scarcely anything religious or ambitious could be said or thought without some reference to this one great topic; so that where direct mention was not made, yet a figurative and covert allusion was being continually made to it, wherever the subject in hand would give opportunity for it. This leading hope and idea therefore, in the national and religious mind, may always be presumed. This continually gives an ambiguous and double meaning to all the hymnal and poetical writings, and enriches incidental historical commemorations with a prophetic character.

Further, according to the invariable bent and disposition of human nature, this coming of the Messiah, like every predicted event, was always looked upon as near; and in every new trial and national trouble or danger, it was generally looked for that the Messiah the King should immediately appear and deliver them out of it. And the deliverers which did appear and save, were types and earnest, and as it were present realisations of the future redemption and salvation. Noah, from his birth, was looked upon as the deliverer who was to give rest to the world and mankind from the toil of their hands, Gen. v. 29. Abraham must have had a mysterious expectation that, in the

sacrifice of Isaac, the deliverance of the world by means of his seed was about to take place. The deliverance from Egypt was by the Jehovah Angel, the messenger of the covenant. Moses said, 'Send, I pray thee, by the hand of him whom thou wilt send,'—hast promised to send,—Exod. iv. 13. David, in his straits, says, 'Let thy hand be upon the man of thy right hand, upon the Son of Man whom thou madest strong for thyself,' Ps. lxxx. 17; that is, he pleased to send the King Messiah. Daniel had no need to explain, and was perfectly understood when he said, 'I saw one like to the Son of Man, who came with the clouds of heaven,' Dan. vii. 13. And the apocryphal writings show this expectation to be continual in the minds of the Jews, and in the schools of the prophets, and with all religious writers and teachers,—2 Esdras, ii. 34, 43, 47; v. 56; vii. 28, 29; xiii. 26, 32, 52.

Psalm ii. 2, 6, 10, 12, introduces as one well known the Lord's Anointed, and says of Him, 'Yet have I set my King upon my holy hill of Zion;' and distinguishes Him among all other kings of the earth; 'The kings of the earth stand up against him;' and 'Be wise now therefore, O ye kings (of the earth).'

Ps. xxi. 1, 3, 7, 13, 'The king shall rejoice in thy strength, O Lord;' 'Thou shalt set a crown of pure gold (a divine crown therefore) upon his head;' 'And why, because the king putteth his trust in the Lord;' and ending with, 'Be thou exalted, Lord, in thine own (thy divine) strength.'

Ps. xciii. 1, 3, 6, 'The Lord is king, and hath put on glorious apparel' (his royal robe of righteousness); 'Ever since the world began hath thy seat been prepared;' and ending, 'Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.'

And all the Psalms from this Ps. xciii. to Ps. c. are specially addressed to the praise of the King, the hoped-for Messiah,—

Ps. xciv. 1, 2, 'O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth, show thyself; arise, thou Judge of the world.'

Ps. xcv. 1, 'O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation.'

Ps. xcvi. 1, 10, 13, 'O sing unto the Lord a new song; sing unto the Lord, all the whole earth;' 'Tell it out among the heathen that the Lord is King;' 'For he cometh to judge the earth.'

Ps. xcix. 1, 4, 'The Lord is King, be the people never so impatient: he sitteth between the cherubims, be the earth never so unquiet;' 'The King's power loveth judgment.'

Ps. c. 1, 'O be joyful in the Lord, all ye lands.'

So also Ps. viii. 1, 4, 5, 6, 'O Lord, our governor, how excellent is thy name in all the world;' 'What is the Son of Man that thou visitest him?' 'Thou crownest him with glory and honour: thou makest him to have dominion of the works of thy hands.'

Ps. x. 18, 'The Lord is King for ever and ever.'

Ps. xix. 7, 'The law of the Lord is an undefiled law.'

Ps. xx. 6, 'Now know I that the Lord helpeth his anointed.'

Ps. xxiv. 7, 8, 10, 'Be ye lift up, ye everlasting doors, and the King of glory shall come in;' 'Who is this King of glory? The Lord of hosts, he is the King of glory.'

Ps. xxix. 9, 'The Lord sitteth above the waterfall, the Lord remaineth a king for ever.'

Ps. xlv. 5, 'Thou art my King, O God.'

Ps. xlv. 1, 11, 12, 15, 'My heart is inditing of a good matter: I will speak of the things that I have made touching the King;' 'Hearken, O daughter,—so shall the King have pleasure in thy beauty;' 'She shall be brought unto the King.'

Ps. xlvii. 6, 7, 'Sing praises unto our God, sing praises unto our King: for God is King of all the earth.'

Ps. xlviii. 2, 'The hill of Sion is—the city of the great King.'

Ps. lxi. 6, 'Thou shalt grant the King a long life, that his years may endure throughout all generations.'

Ps. lxiii. 12, 'The King shall rejoice in God; all they also that swear by him shall be commended.'

Ps. lxxii. 1, 8, 17–19, 'Give the King thy judgments, O God, and thy righteousness unto the King's son;' 'His dominion shall be from the one sea to another;' 'His name shall endure for ever.'

—‘All the heathen shall praise him, saying, Blessed be the Lord God ;’ ‘And all the earth shall be filled with his majesty. Amen.’

Ps. lxxx. 1, ‘Hear, O thou Shepherd of Israel, thou that leadest Joseph like a sheep.’ Shepherd is only another name for king, in Hebrew as in Greek, and in other languages.

Ps. lxxxii. 1, 8, ‘God standeth in the congregation of princes : he is a judge among gods ;’ ‘Arise, O God, and judge thou the earth.’

Ps. cx. 1-3, ‘The Lord said unto my Lord, Sit thou on my right hand : The Lord shall send the rod of thy power out of Sion ; in the day of thy power shall the people offer thee free-will offerings.’

Ps. cxlv. 1, ‘I will magnify thee, O God, my King.’

Ps. cxlix. 2, ‘Let the children of Sion be joyful in their King.’

And so through the whole Psalms, nay, throughout the whole of the prophetic songs and writings, when we see how our Lord appropriates the sacred hymns to Himself,—‘The Lord said unto my Lord ;’ ‘They shall bear thee in their hands ;’ and how St. Paul attributes all to Christ :—‘By whom he made the worlds ;’ ‘The Rock that went with them was Christ ;’ ‘Thou art my Son, to-day have I begotten thee ;’ ‘He shall be to me a Son ;’ ‘Thy throne, O God, is for ever ;’ ‘Sit thou on my right hand ;’ ‘I will declare thy name unto my brethren ;’ and St. Peter, ‘Thou wilt not leave

my soul in hell ;' 'Thou shalt show me the path of life,'—

It will become clear to those who study and impress themselves with these testimonies, that Christ, the King, the Messiah, the Maker, Ruler, Governor, the Guide of Israel, and Judge of the world, is the one theme and object of the praises, and prayers, and addresses of the Psalms and Prophets,—the Jehovah Angel, who constantly appeared to man,—in whom the invisible, ineffable, unapproachable God put His own Name, saying, 'My name is in him,' *Exod. xxiii. 21* ; the Son of Man, to whom should be 'given dominion, and glory, and a kingdom,' *Dan. vii. 13, 14*.

'The king' is the subject of the Book of Canticles. It begins, *i. 4*, with, 'The king hath brought me into his chamber ;' and, *ver. 12*, 'While the king sitteth at his table.' Then, *iii. 9, 11*, 'King Solomon made himself a chariot ;' and, 'Behold King Solomon, with the crown wherewith his mother crowned him :' that is, the antitype of Solomon ; for all the Canticles are figurative.

Isai. vi. 5, 'Mine eyes have seen the King ;' *xxxii. 1*, 'Behold, a king shall reign in righteousness ;' *xxxiii. 17*, 'Thine eyes shall see the King ;' *ver. 22*, 'The Lord is our King ;' *xliv. 6*, 'Thus saith the Lord, the King of Israel.'

Jer. viii. 19, 'Is not the Lord in Zion ? is not her King in her ?' *xxiii. 5*, 'A king shall reign and prosper.'

Hos. iii. 5, 'Afterwards shall the children of

Israel return and seek the Lord their God, and David their king.'

Zech. ix. 9, 'Behold thy King cometh unto thee;' xiv. 16, 'Every one shall go up to worship the King, the Lord of hosts.'

And in the earliest times, in the prophecy of Balaam,—of Jacob and Israel,—'his king shall be higher than Agag,' Num. xxiv. 7.

'King,' Genebrard says, 'is more applied to the Son than to the Father' (on Ps. v. 2).

VIII.—*'The Angel'—the Jehovah Angel.*


'The Angel' which showed himself to the patriarchs was the Lord Himself: the mediatorial God and messenger; who was afterwards to become incarnate in the person of Jesus Christ. This Angel was most expressly called, 'The Angel of the Lord (of Jehovah),' or, 'the Angel-Jehovah.' He was also called 'the Word of the Lord,' especially after the calling of Samuel.

Gen. xxxi. 11, 13, 'The Angel' of God which spake unto Jacob, says, 'I am the God of Bethel;' and at Gen. xxviii. 13, of this Angel it is said, 'The Lord (Jehovah) stood above it, and said, I am the Lord God of Abraham;' and at Gen. xxxii. 24, 29, 30, the same is signified of the 'Man' who wrestled with Jacob, by the expression, 'Wherefore is it that thou dost ask after my name?' and at ver. 30, Jacob says, 'I have seen God face to face.' And Hosea says of this occasion, Hos. xii. 4, 5, Jacob

had power over 'the Angel,' and prevailed—even 'the Lord God of hosts;' 'the Lord (Jehovah) is his memorial.' Gen. xviii. 2, Three 'men' visited Abraham; and of one of them, ver. 17, it is said, 'The Lord (Jehovah) said;' and, ver. 22, 'Abraham stood yet before the Lord.'

Judg. vi. 11, 'There came an Angel of the Lord' to Gideon; of whom it is said, ver. 14, 'And the Lord looked upon him;' and xiii. 3, 13, 'The Angel of the Lord' appeared to Manoah and his wife,—called 'the angel of the Lord' again six times, vv. 15-18, 20, 21; and this angel says of himself, ver. 18, 'My name is secret' ('wonderful,' marg.); And then he ascended to heaven in the flame of the altar, ver. 20.

But this is the most expressly declared at Exod. xxiii. 20, 21, 'Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, and provoke him not; for he will not pardon your transgressions.'—that is, he has power



with ; and in Him I have put all my attributes, and powers, and glory, and works : that in and through Him ye may witness my powers, and perfections, and attributes, and glory, and operations, —and come unto me and converse with me, in and by and through Him. By Him I made, and by Him I govern the world ; and by Him I converse with and do all things among men ; He is to you and among you my visible and working self. Accordingly, the Spirit records, Gen. xix. 24, 'Jehovah' rained brimstone and fire 'from Jehovah' upon Sodom and Gomorrah.

He is called 'His presence,' Exod. xxxiii. 14; and 'The Angel of his presence,' Isai. lxiii. 9. 'The messenger of the covenant,' Mal. iii. 1. In Isaiah, chapters li. to liii., the two 'Jehovahs' are constantly interchanged.

Dan. iii. 25, 28, 'The form of the fourth is like the Son of God ;' 'Blessed be the Lord God of Shadrach, Meshach, and Abednego, who hath sent his Angel.'

The Father and the Son both call themselves 'Alpha and Omega, the beginning and the ending, the first and the last,' Rev. i. 8, 11.

Rev. xxi. 17, 'He measured the wall an hundred and forty-four cubits, according to the measure of a man, that is, of the Angel' — Christ.

The same is He who appeared to Joshua, and said he was the Captain of the Lord's host ; and Joshua fell on his face, and worshipped Him. 'And the Captain of the Lord's host said unto


Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy,' Josh. v. 13-15; the meaning of which expression is, here and elsewhere, 'Thou art in the presence of God.'

This also must be the same as He whose Name is called 'Wonderful, Counsellor, the Mighty God,' Isai. ix. 6.

This principle has been elaborately handled and proved by Benjamin Ben Mordecai in his *Apology for Embracing Christianity*, vol. i., Letters II. and III.; and in his fourth letter, that this Jehovah Angel was Jesus Christ, the Messiah, and could be no other.

IX.—*The 'Name' of the Lord.*

The 'name' of the Lord means a great deal more than a mere appellation: which might seem to be its force, according to our English idiom and use of the word. According to the Hebrew style



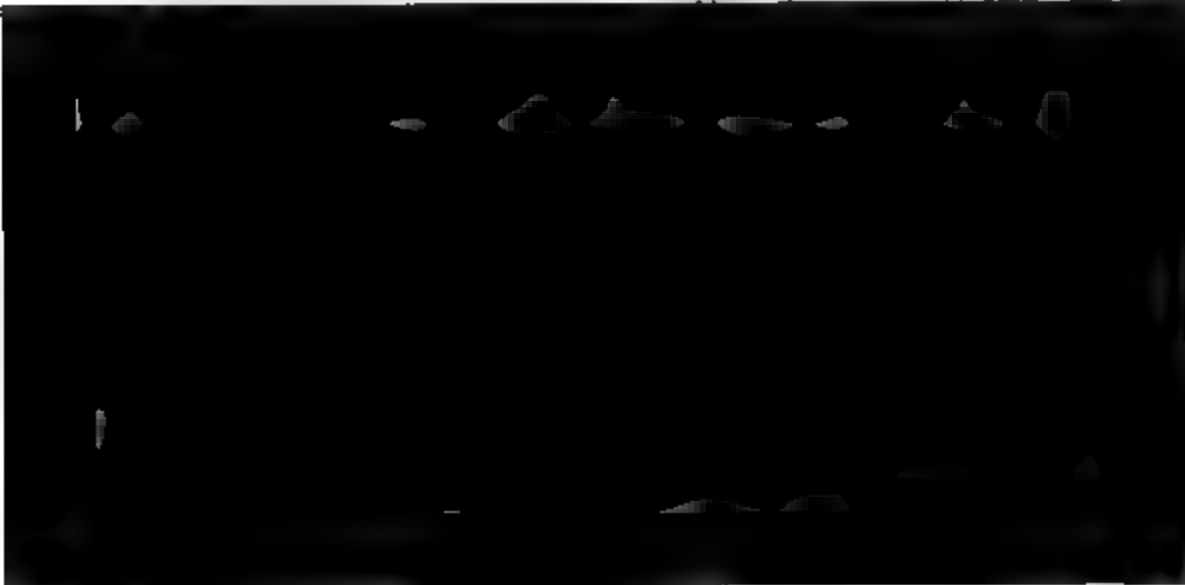
shall be the Son of God ; He shall be 'called Wonderful, Counsellor, &c. ;' shall be 'called the house of prayer ;' shall be 'called least in the kingdom of heaven ;' thou shalt be 'called sought out, a city not forsaken.'

Similarly, the 'word' of the Lord is a person ; He is this name of the Lord Himself. He is the Angel Jehovah. *Exod. vi. 3*, 'By my name Jehovah was I not known unto them ;' *xxiii. 21*, 'Beware of him (the angel sent before them), and obey his voice, provoke him not : for he will not pardon your transgressions : for my name is in him.' *1 Kings, viii. 16*, 'That my name might be therein' (the temple)—compared with *Mal. iii. 1*, 'The Lord whom ye seek shall suddenly come to his temple.' And that 'the name of the Lord' is Christ, is evident from *Isai. xxx. 27*, 'Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy : his lips are full of indignation, and his tongue as a devouring fire.' *Rev. xix. 13*, 'His name is called the Word of God.'

That 'name' means more than an appellation is shown by *Heb. i. 4*, 'Being made so much better than the angels, as he hath by inheritance a more excellent name than they ;' which is explained in the subsequent verses, 'For unto which of the angels said he at any time, Thou art my Son ?' 'And again, I will be to him a Father ;' 'And again he saith, Let all the angels of God worship him ;' 'But unto the Son he saith, Thy throne, O

God, is for ever and ever : a sceptre of righteousness is the sceptre of thy kingdom,'—to the end of the chapter. And by these,—Ps. ix. 10, 'They that know thy name will put their trust in thee;' Ps. cxxiv. 8, 'Our help is in the name of the Lord, who made heaven and earth.' Jer. x. 6, 'Thy name is great in might.' Acts, iii. 16, 'His name, through faith in his name, hath made this man strong.' Exod. xxxiii. 12, 'I know thee by name;' vi. 3, 'By my name Jehovah was I not known to them,' that is, by my attributes, and acts, and performance of the promises and covenants which are included in that name; iii. 15, 'The God of Abraham, the God of Isaac, the God of Jacob, this is my name for ever, and this is my memorial unto all generations.' The covenant with Abraham, Isaac, and Jacob, was (Ps. cv. 9, 10, 11) that He would give them the land of Canaan; the rest that remained for the people of God, Heb. iv. 9.

The Name of the Lord therefore is Christ, the incarnation of God, the Angel Jehovah, his ex-



gression and sin, and that will by no means clear the guilty,' &c.; applied John, xvii. 11, 12, 26.

Neander observes, 'In Hebrew and Hellenistic usage, the *name* expresses the outward self-revelation of the *thing*: the image of the thing as such, or in some defined relation. Where the occidental would use the "idea," the orientalist in his vividly intuitive language puts the *name*.' So Erskine (*Freeness of the Gospel*, p. 169), 'He came to destroy the works of the devil, *this is his name*.' And p. 179, 'The divine character: for that is always the meaning of Name.'

In short, 'name' among the Hebrews was employed for nature, qualities, endowments, that is, the person himself; for we know a person, especially God and Christ, as those which are unseen by us, by their powers, actions, and attributes.

It is remarkable that Shakespear, who was so great a student and imitator of the Bible, adopts the same form, and uses this expression,—

'And enterprises of great pith and moment
In this regard their currents turn away,
And lose the *name* of action.'—*Hamlet*.

X.—'The Son of Man.'

There are two expressions in the Old Testament translated 'Son of Man:': בֶּן אָדָם Ben Adam (son of earth), and בֶּן אֱנוֹשׁ Ben Enosh (son of

humble, low, abject man); and but one in the New Testament, Ὑἱὸς ἀνθρώπου.

'Ben Adam' is used in Ezekiel,—by which name he is addressed by God eighty-eight times; and it is used in addressing Daniel (viii. 17).

'Ben Enosh' is the word used in Daniel, vii. 13, 'Behold, one like the Son of Man came with the clouds of heaven.'

What is the meaning of our Lord when he calls Himself 'the Son of Man,' in the New Testament ?

'Son of —,' was an idiomatic expression in Hebrew for the thing itself:—

Num. xxiii. 19, 'Nor the son of man that he should repent;' that is, 'a man.' Job, xxv. 6, 'The son of man which is a worm.' Isai. li. 12, 'Be not afraid of the son of man.' Gen. xvii. 12, 'Son of eight days,' that is, eight days old. Exod. xii. 5, Your lamb shall be the 'son of a year.' Aaron was 'the son of 123 years;' Moses 'the son of 120 years,' when they died. 'The son of

trees. 1 Kings, xx. 35. 1 Sam. xxvi. 16. 2 Chron. xxviii. 6. Isai. lvi. 6 ; lx. 10. Ps. xviii. 44 ; xxix. 1. Prov. xxxi. 5, 8. Lam. iii. 13. Zech. iv. 14 (see the margin in all these cases).

Daughter of Jerusalem, Isai. xxxvii. 22. Daughter of Judah, Lam. ii. 2. Daughter of Zion, Ps. ix. 14 ; Isai. lii. 2 ; Jer. iv. 31. Daughter of Babylon, Ps. cxxxvii. 8 ; Zech. ii. 7. Daughter of Tyre, Ps. xlv. 12. Daughter of troops, Mic. v. 1. Daughter of my dispersed, Zeph. iii. 10,—meaning in all these cases simply, Jerusalem, Judah, Zion, Babylon, Tyre, troops, my dispersed. But it seems to have been intended to give an emphasis to the word : as, among the Jews, Bath kol, ‘daughter of voice,’ was simply an expression for a ‘voice,’—but it signified a divine voice.

‘The Son of Man,’ therefore, may mean the Lord, as the man,—the representative man,—comprehending the whole spiritual seed of the new era, as Adam was the head of all the human race in a carnal sense.

‘The Son of Man’ means Christ,—in the Old Testament, undoubtedly, at Dan. vii. 13, ‘Behold, one like the Son of Man came with the clouds of heaven.’ It means the same, in the principal intention, if not in the primary sense, Ps. viii. 4 ; for it is so quoted by St. Paul at Heb. ii. 6. But the similar expression at Ps. cxliv. 3, means only ‘man’ simply. And it seems to have the higher sense in Ps. lxxx. 17, ‘Let thy hand be upon the man of thy right hand, upon the Son of Man (Ben-

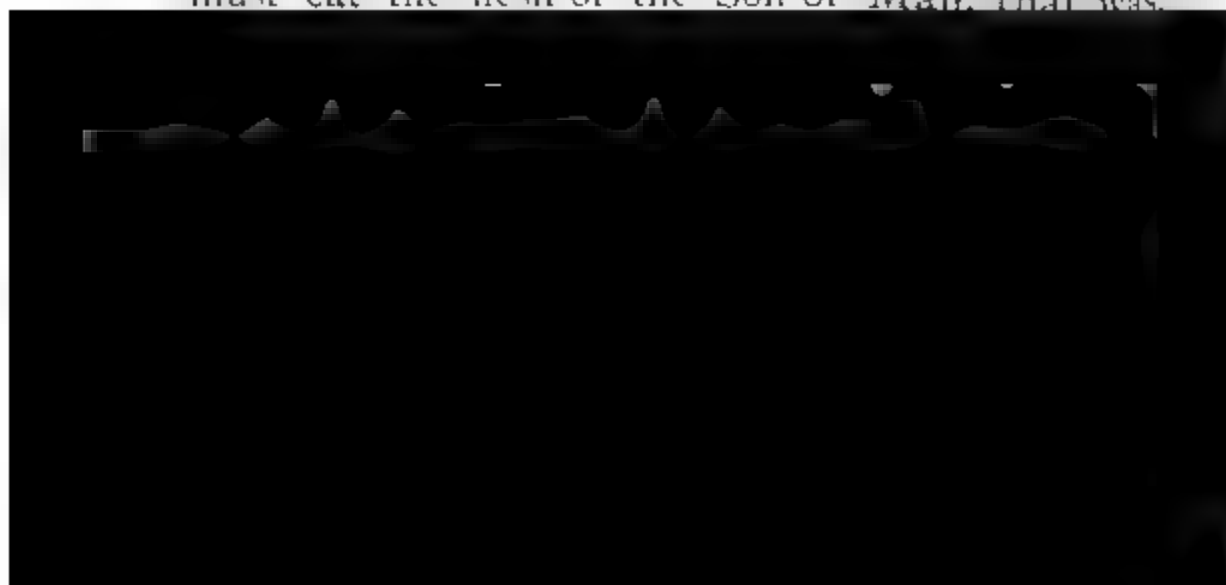
adam) whom thou madest strong for thyself; for 'the man of thy right hand' can hardly be any other than he whom Moses prayed God to send to lead His people, Exod. iv. 13, 'Send, I pray thee, by the hand of him whom thou wilt send:' whom David had spoken of in Ps. viii. 4: the Messiah, whom the people of God were always expecting to come and redeem His Israel.

In the New Testament, it has this signification at Acts, vii. 56; Rev. i. 13; xiv. 14.

But the question is, in what meaning our Saviour Himself used it, which he did so frequently and constantly in the Gospels.

He seems to use it in the sense of a mere man, Matt. xvi. 13, 'Whom do men say that I the Son of man (mere man as they see me) am?'

He often uses it as equivalent to 'I,' 'me,' 'myself;' as John, vi. 62, 'What and if ye shall see the Son of Man (me) ascend up where he was before?' for Jesus had been saying that every one must eat the flesh of the Son of Man, that was,



He tells Nathanael, John, i. 51, 'Ye shall see the angels of God ascending and descending upon the Son of Man,' that was, Himself,—alluding to the man Jacob, in his vision of the angels at Bethel.

And this probably was an idiomatic phrase used by the Jews, for 'I,' for modesty and civility, to avoid the language of egotism.

But our Lord the most frequently uses the word 'Son of Man,' of Himself as the Messiah, the Son of God incarnate, the Saviour and Judge of all mankind:—'The Son of Man shall send forth his angels;' 'The Son of Man shall come in his glory;' 'He that soweth the good seed is the Son of Man;' 'Then shall they see the Son of Man coming in the clouds;' 'The Son of Man hath not where to lay his head;' 'The Son of Man is Lord also of the sabbath;' 'Whoso speaketh a word against the Son of Man.'

Nevertheless in all these passages, it is not impossible that our Lord's words may have signified in one sense, 'I,' and 'myself;' and it is more than likely that they did so in the apprehension of the multitudes, and of all those who disbelieved the presence of the Saviour.

The conclusion must be, therefore, that the Lord's language was intentionally ambiguous. That He used the indefinite expression, *Υἱὸς ἀνθρώπου*, in the two senses of the words Ben-adam and Ben-enosh, which were employed in the Old Testament; without distinguishing in each case the sense in which He applied it. That He

took advantage, as in other cases, of the Hebrew idiom, in order to couch in the colloquial phrase a higher and spiritual meaning; according to the principle shown and elucidated above, in Book II. Art. 12; and according to our Lord's especial principle of teaching by parable; so that His words had one meaning to the uninstructed multitude and the obdurate, and another to those who inquired and sought to understand, and to whom it was given that the mysteries of the kingdom of God should be known and received by them.

XI.—*'It was a Dream.'*

When Pharaoh had his dreams concerning the fat and thin ears of corn, and concerning the fat and lean kine, it is added, Gen. xli. 7, and Pharaoh awoke, and 'behold it was a dream.'

In the same manner, after the Lord had appeared to Solomon at Gibeon, and promised him wisdom and riches, it is added, 1 Kings, iv. 15, Solomon awoke, and 'behold it was a dream.'

Now to our ears this would import that, behold, it was nothing but a dream. This, however, cannot have been the meaning, for the prophecies in the dreams were fulfilled; and they were both sent by the Divine favour, and with special effect and intention.

The expression, therefore, can scarcely import less than that, Lo, they were evidently and without

doubt, dreams sent for special purpose by divine revelation.

God seems to condemn those who prophesy by dreams, in Jer. xxiii. 25, 27, where He says, 'I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. Which think to cause my people to forget my name by their dreams.' And, Jer. xxvii. 9; xxix. 8, 24, 'Therefore, hearken not ye to your prophets, nor to your diviners, nor to your dreamers' (dreams, margin.) 'Let not your prophets and your diviners deceive you, neither hearken to your dreams which ye cause to be dreamed.' 'Thus shalt thou speak to Shemaiah the dreamer' (margin).

Nevertheless, it is plain from as many passages, that God sends dreams, and promises to speak by dreams, as a principal instrument of His communications with man; as Num. xii. 6, 'I will speak unto him in a dream.' 1 Sam. xxviii. 6, 15, 'The Lord answered him not, neither by dreams, nor by Urim, nor by prophets.' Dan. i. 17, 'Daniel had understanding in all dreams.'

In all the instances above mentioned, where Jeremiah condemns dreamers and dreams, it is evident that it is pretending and false dreamers that he condemns; as, chap. xxiii. the above passages are accompanied with these expressions, 'How long shall this be in the heart of the prophets that prophesy lies?' ver. 26. 'The prophet that hath a (real) dream, let him tell a dream, and

he that hath my word, let him speak my word faithfully.' 'What is the chaff (the false dream) to the wheat (the inspired dream)? saith the Lord: Is not my word like as a fire?' that is, the heat and light of divine revelation is not to be mistaken or repressed; it will force itself out irresistibly; it is 'like a hammer that breaketh the rock in pieces' (vv. 28, 29.) 'Behold, I am against them that prophesy false dreams' (v. 32). And chap. xxvii., 'Hearken not unto your prophets, nor to your dreamers,—for they prophesy a lie unto you' (vv. 9, 10). And again, chap. xxix., 'Neither hearken to your dreams which ye cause to be dreamed; for they prophesy falsely unto you in my name; I have not sent them' (vv. 8, 9). And again, ver. 32, 'Therefore thus saith the Lord, Behold, I will punish Shemaiah the dreamer and his seed: because he hath taught rebellion against the Lord.' So Deut. xiii. 3, 'Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams:' namely, which said, 'Let us go after other gods' (ver. 2).

These prophets and dreamers must have known that their dreams and their prophecies were fictitious.

On the other hand, those who had real revelations from heaven never doubted for a moment that their dreams were divine, and that they expressly were intended to bring prophetic knowledge to them, whether Israelites, or the heathen,—Abraham, Abimelech, Jacob, Laban, Joseph, Pha-

raoh, the butler and baker, Gideon, Solomon, Nebuchadnezzar, Daniel ; and in the New Testament, Joseph, the wise men, the wife of Pilate.

It is also to be observed that, when Daniel, chap. vii. ver. 1, had a dream,—and wrote ‘the dream,’—it is also said, ‘he had visions of his head upon his bed ;’ and all the after narration is like that of his other ‘visions,’ as they are there named. And when Peter saw his vision of the sheet descending with four-footed beasts, the description is exactly like that of a dream ; and he had gone up upon the house-top to pray at noon ; the hour when people take their sleep in the East. And Jeremiah, xxxi. 26 ; Daniel, viii. 18 ; x. 9 ; Zechariah, iv. 1, are each said to have been asleep, or have awakened out of sleep, when they saw their visions.

The result is, that God was pleased to reveal Himself continually to the Jews, and not unfrequently to the Gentiles, by dreams ; that He promised them, and approved them, and used them as one of His principal instruments in prophecy and revelation. It cannot be, therefore, that the expression, ‘Behold, it was a dream,’ can have been meant to designate Solomon’s, or Pharaoh’s, or any other such visions, as light and imaginative. On the contrary, ‘And, behold, it was a dream,’ must be meant to express that it was clearly a vision sent by divine inspiration, intended to be observed and interpreted, and which would be solemnly fulfilled.

Of course there were false dreamers, as there

were false prophets ; and this expression was made use of on this account, and was meant to notify in the particular cases that these were indeed divine dreams and visions, inspired and directed by God.

BOOK IX.

INTERPRETATION OF TYPES.

Introductory Notice.

IT would be most presumptuous to speak confidently in interpreting types and the figurative language of Scripture. So many different interpretations have been given, each of which is entitled to its due consideration, and so many devout and intelligent men have laboured in this field, and yet produced such different harvests,—that no new collection ought to be proposed or received as more than suggestive, and in a great measure conjectural.

The early Fathers of Christian literature dealt largely in the interpretation of types, which of itself ought to impel us to an earnest consideration of them. They observed that they were of the very essence of the language and scheme of revelation; not only as performing a part in the method of conveying doctrines and prophecies by parable, but also as exhibiting to believing and

unbelieving men the foreknowledge and wisdom of God in the progressive plan and working of redemption, seen and foreseen of Him from the earliest beginning to the utmost end, as all present before Him at one time, and finished and perfected.

At every period of the revival of religious thought this renewed study and interpretation of types showed itself. It again characterised the era of the Reformers and Puritans. In after-times, in the Protestant Churches, there have been numerous workers in this field :—Mather, Daubuz, Fairbairn, Worden, Worgan, Jones of Nayland, in his *Book of Nature* and his *Figurative Language of Scripture*, and Sir George Rose in his *Scriptural Researches*. These are only some of the many studious and earnest men who have explored this mine of materials with which the fabric of Scripture is knitted together and adorned. It is obvious to observe how many of these have been laymen.

Of particular schemes the following may be noticed, by way of example of the varieties of interpretation.

The following is the Irvingite explanation of types :—

Gold—truth.

Silver—love.

Brass—strength.

Oil—love.

The moon—faith.

Heat—love.

Light—truth.

Needlework—trials.

Blue—heavenly-mindedness.

Purple—royalty.

Scarlet—the blood of Our Lord.

Ten—the royal number.

Seven—the perfect number.

Fine twined linen—righteousness of the saints.

Ram-skins dyed red—the Evangelists.

{ Apostles—yellow, gold.
 { Prophets—blue.
 { Evangelists—red.
 { Pastors—white.

The following application of typical numbers and times is made by Richard Clarke, in his *Synopsis of the Times*, especially as applicable to the year 1755.—

1. Signs of times, by the day.

The six days of creation typify 6000 years. ‘Martini,’ he says, ‘Vitranga, Rhenferd, Buddeus, More, Bishop Rust, Mede, Broughton, Burnet, with many others, were of this opinion.’* These are the same as the six working days of Ezekiel, chap. xlv. ver. 1. These are made up of 2000 years before the law, 2000 years under the law, and 2000 years under the Gospel.

* In my *Excelsior* I have drawn out the parallel in detail, in the religious events of each successive thousand years.

2. Signs of time by the month or moon. Month means renovation.

The six moons under the law completed 18 days. In this period both the Jubilee and Century are exactly included.—120 days—each day taken for a Jubilee, fill up 6000 years. The remaining 6 each day for a century, complete the same time.

3. Signs of time by the year.

Moses, the servant of the ministration of death and condemnation, lived 120 years. This multiplied into Jubilees of fifty years, equals 6000 years after which the law of death dies, and Joshua—Jesus—the law of life, succeeds, and brings them into the Holy Land.

He did not die from loss of strength, therefore his life is a type.

The forty days (for a male child) and eighty days (for a female child) of woman's purification for giving birth to corruptible flesh, the body of sin,—the cleansing from the blood of death, Isai iv 4, 5, equal 120. This again multiplied into

his days shall be 120 years,'—refers to the great year of the law. 'The flood was brought to pass, as is generally admitted, twenty years before this lapse of time; for this reason probably, that we might not conceive its completion then.'

4. Signs of time by the evening.

Zech. xiv. 7, 8: 'It shall come to pass that at evening time it shall be light; and it shall be in that day that living waters shall go out from Jerusalem.'

Ann. Dom. 1755 is between the two evenings. The second evening began at three o'clock. The Church entered into the second evening about 1755, or near that time, which was twelve hours of the sixth day, or sixth thousand; and by the thousand years it will be the same: 750 years being three parts out of four of one thousand years, that is, reckoning the whole day to be twelve hours, of which the two evenings were from twelve to three and from three to six.

And there is much more of the same manner of reckoning.

Mr. Hatley Frere reduced the meanings of numbers and multiples of numbers, and the squares and cubes of numbers, to a system.

The division of the 6000 years of the world, to A.D. 1866, into successive periods,—of times of the Gentiles, 2520 years each, and times of the Church, 1260 years each,—is to be seen in the *Link Magazine*, of January, 1866. This table be exhibited under our last head.

Sir William Jones assures us that, according to the admirers of Hafiz—

Wine—means devotion.

Sleep—meditation on the divine perfections.

Perfume—hope of the divine favour.

Kisses and embraces—the raptures of piety.

Beauty—the perfection of the Supreme Being.

Tresses—the expansion of His glory.

Gales—illapses of grace.

Idolaters, infidels, and libertines,—men of the purest religion ;

And their idol—the Creator Himself.

The tavern—a retired oratory ; and

Its keeper—a sage instructor.

Lips—the hidden mysteries of God's essence.

Down on the cheek—the world of spirits which encircle His throne.

A black mole—the point of indivisible unity.

Wantonness, mirth, and inebriety—religious ardour, and abstraction from all terrestrial thoughts.*

The importance of these as bearing upon the interpretation of the Song of Solomon, is obvious.

These are interpretations of the religious songs of Hafiz. They are not established and agreed explanations ; but only conjectural applications of the high-flown metaphors of a comparatively modern poet. Nevertheless the figure and allegories of Asiatic sacred literature are likely to furnish a better ground of interpretation of the Scriptural

* Sir William Jones's *Works*, vol. iv. p. 227.

types than the sober and less imaginative literature of the Teutonic nations, and philosophic Europe.

The Jews may be taken to be still better authorities in the understanding of their own Scriptures; and these are some examples of their interpretations of typical and figurative expressions.—

They say, dog—means irreverent.

The dead—the wicked, the heathen.

Mountains—elders.

In my name—is, by my authority, for my sake.

Waters—are, the nations.

Water—pure doctrine.

The three first interpretations are given in *The Evangelists and the Mishna*, by the Rev. Thomas Robinson: at Matthew, vii. 6 and 22, and viii. 22.

I give no particular opinion upon any of these interpretations. To many they may seem to throw confusion and ridicule upon the attempt at any reasonable certainty. No proof of them is in general attempted to be given; nevertheless, in my opinion, they are each of them deserving of study, and of being made the subjects of attentive consideration. I shall not attempt so bold a plan; but pursue a more direct and sober course. I shall give what appear to me the best explanations of types and figures furnished by the visible creation and the material world, natural and artificial, arranged under several heads: supporting them by illustrations drawn solely from the Scripture

and confirming them by other authorities where I have met with them. They are made by way of suggestion, and offered as subjects for consideration and study,—as have been all the other canons of Interpretation contained in the former books.

I do not here enter upon an explanation of the Mosaic types or the historical types. This would too much enlarge the undertaking. Also, it would be a proceeding to particular application, which is not my purpose. My endeavour is to show the general use and meaning of typical words and signs; for these fall properly under the head of Laws of Interpretation. When I use my own interpretation it is only for illustration. These may be rejected, and yet the rules they are ranged under may hold good.

It may perhaps be objected that I sometimes give more meanings than one to the same typical expression. But this is consistent with my view. It will be recollected that I contend that the same type is used differently at different times and in different relations. Also, the interpretations here given do not forbid that the same types may be used occasionally in other senses, in accordance with the infinite variety and freedom which strongly characterises the Scripture revelation.

SECT. I.—*Man—Woman—Child.*

Man,—signifies Christ. Christ is the Son of Man,—that is, The Man. Ps. viii., What is man, and the Son of Man? A woman shall compass a man, Jer. xxxi. 22. Adam—the man, was not in the transgression, but the woman was in the transgression, 1 Tim. ii. 14.

A man is the image of God, 1 Cor. xi. 7.

He is the head of the woman,—the Church, 1 Cor. xi. 3. So Christ, Eph. i. 22.

Woman,—is the type of sin. She was in the transgression, 1 Tim. ii. 14.

Zech. v. 7, 8, This is a woman that sitteth in the midst of the ephah. And he said, This is Wickedness.

And ver. 9, Two women, with storks' wings, carried away the ephah, to build it the spiritual Babylon. The stork was the bird which everywhere signified piety. Piety and wickedness together plainly build up superstition.

Matt. xiii. 33, A woman hid leaven in three measures of meal, till the whole world—kingdom of God—Christendom—was leavened with worldliness and want of faith (Luke, xviii. 8). The two emblems of wickedness, the woman and the leaven, are cumulative.

In the sin-offering and trespass-offering for one of the people, the kid or lamb sacrificed was to be a female. Lev. iv. 28, 32; v. 6.

— a woman is a Church.

Cant. iv. 9-12 ; v. 1 ; vi. 8, 9 ; viii. 5, 8 : Isai. l. 1 ; liv. 1, 5 : Jer. iii. 1 : Hos. iv. 15.

— a city, a nation,—daughter of Zion : daughter of Babylon. Isai. i. 8 ; xlvii. 1, 7 ; lii. 1, 2 : Lam. i. 1 ; ii. 1, 2 : Hos. ii. 2, 19.

Of course, Israel being appointed to be God's holy people, a nation of priests, no clear distinction is made in considering them as a Church or as a nation.

Child,—means a new convert.

Matt. x. 42 ; xviii. 6, 14.

Isai. lxxv. 20, 'A child shall die a hundred years old,' that is, a young convert shall become at once an advanced Christian.

I Cor. iii. 1, 'Babes in Christ.'

In the early Church all newly-baptized persons were called 'infants.' *Bing. Antiq.* book xiv. chap. iv. § 8.

It was Elijah's love of God which raised him to heaven. Zeal was Elijah's great virtue: 'I have been very jealous (zealous) for the Lord God of Hosts,' 1 Kings, xix. 14: Ps. lxix. 9; cxix. 139: 2 Cor. vii. 11.

The live (the burning) coal from off the altar, Isai. vi. 6, 7, is the atoning sacrifice brought to us by the divine love towards mankind.

— Divine judgment and vengeance.

Gen. xix. 24: Num. xvi. 35: Deut. iv. 24; ix. 3: Matt. iii. 10; xiii. 42: 2 Thess. i. 8.

— Trial. Exod. xii. 8, 9: Lev. ii. 14: Ps. lxvi. 12: Isai. xliii. 2; lxvi. 15, 16: Zech. xiii. 9: 1 Cor. iii. 13, 15: 1 Pet. i. 7.

— ? entire self-abnegation and self-sacrifice. Lev. i. 3, 6; ii. 11; vi. 13; xxii. 22: Judg. vi. 21: Mark, ix. 49, with vers. 43, 45, 47. This is voluntary trial, and is joined with and included in the last.

Mountains :—great men, elders, the proud.

Ps. lxxii. 3: Isai. xl. 4; xli. 15; lv. 12: Luke, iii. 5. Chaldee Paraphrast on Cant. ii. 8.

— Churches. Isai. ii. 2; xlv. 23: Matt. xxi. 21.

Hills ;—lesser officers and authorities.

Ps. lxxii. 3: Isai. xli. 15.

— Hills are matrons: Chald. Paraphr. on Cant. ii. 8. (sed?)

Valleys :—the humble, 'the poor in spirit,' 'the meek.' Matt. v. 3, 5: Isai. xxxii. 19; xl. 4: Ezek. vi. 3: Deut. xxi. 4, 6: Ps. lxxxiv. 6: Cant. vi. 11: Luke, iii. 5.

Rivers:—the history and destiny of nations.

Gen. xli. 1 : Dan. viii. 2 ; x. 4

— Blessings : of the Gospel, and the Spirit

Ps. xxxvi. 8 ; xlv. 4 : Ezek. xlvii. 5, 7 ; Rev. xxii. 2.

Springs, wells, running (living) water:—the Holy

Spirit. Gen. xxi. 30 : Exod. xv. 27 : Num.

xxi. 17 : Ps. xxxvi. 9 : Isai. xii. 3 : Cant. iv.

15 : John, iv. 6, 14 : Lev. xiv. 5, 6.

Air, wind: πνεῦμα,—the Spirit. John, iii. 8 : Zech.

ix. 14 : Gen. i. 2 ; viii. 1 : Ps. xviii. 10 ; civ. 3

4 : Ezek. xxxvii. 9 : Acts, ii. 2.

Whirlwind:—the same. Isai. lxvi. 15 : Ezek. i. 4

Zech. ix. 14, 'whirlwinds of the south' (the

Holy Spirit).

Water:—pure doctrine and conscience (*Evange-*

lists and Mishna, p. 14). Ezek. xxxvi. 25

Isai. xlv. 3.

— The Holy Spirit. Exod. xvii. 6 ; xxx. 18

20 : John, iii. 5 ; vii. 38, 39.

Many waters:—nations. So explained Rev. xvii.

15 : and so rendered by the Chald. Paraphr.

Num. xxiv. 7.

The sun:—Christ. Ps. xix. 4, 5 ; lxxxiv. 11 : Isai.

xxx. 26 ; lx. 20 : Mal. iv. 2 : Rev. xii. 1.

— the Supreme Ruler, the King, the High

priest. Gen. xxxvii. 9 : Isai. xxiv. 23 ; lx. 19

Joel, ii. 10, 31 : Rev. viii. 12 ; xvi. 8 : Ezek.

xxxii. 7 : Matt. xxiv. 29 : Rev. xxi. 23 ; xxii. 5

The moon:—the second ruler, the queen, the se-

cond priests, the civil government. Gen.

xxxvii. 9 : Isai. xiii. 10 ; xxiv. 23 ; lx. 19 :
Ezek. xxxii. 7 : Matt. xxiv. 29 : Joel, ii. 10, 31 :
Rev. vi. 12 ; xxi. 23.

— The Church : ‘ The moon above, the Church below.’—*Christian Year*. But I do not find any text which supports this.

— The world. Rev. xii. 1.

The heavens :—the existing religion and religious government ; the hierarchy, as opposed to the *earth*—the laity. Deut. xxxii. 1 : Isai. i. 2 : Deut. xxxiii. 28 : Ps. xix. 1 ; xcvi. 11 ; xcvii. 6 : Isai. xiii. 13 : Hag. ii. 6 : Isai. xxxiv. 4 : Rev. vi. 14 : Isai. lxv. 17 ; lxvi. 22 : Hos. ii. 21 : Matt. xxiv. 29 : Heb. xii. 26, 27 : 2 Pet. iii. 13 : Rev. xi. 6 ; xxi. 1. Cornelius à Lapide, at 2 Pet. iii. 13 (407, 1, D), says, St. Paul, at Rom. x. 18, explains that ‘ the heavens,’ at Ps. xix. 1, mean the apostles, &c. See Rev. xviii. 20.

The Stars :—angels, saints, members of the hierarchy. ‘ The saints above are stars in heaven,’ —*Christian Year* ; Job, xxxviii. 7 ; xxv. 5 : Ezek. xxxii. 7 : Dan. viii. 10 ; xii. 3 : Joel, ii. 10 ; iii. 15 : Luke, xxi. 25 : Jude, 13 : Rev. i. 16, 20 ; viii. 12 ; xii. 1 ; viii. 10 ; ix. 1.

‘ Stars are rulers, spiritual and temporal.’ *Mahomedanism Unveiled*, p. 182, note.

The Earth :—the laity—as opposed to the heavens the hierarchy. Deut. xxxii. 1 : Ps. xcvi. 11 : Isai. i. 2 ; lxv. 17 ; lxvi. 22 : Jer. iv. 28 : Hos. ii. 22 : Rev. xiii. 11 ; xx. 11 ; xxi. 1.

— The land (which is the same word אֶרֶץ), the Holy Land—the Church, as opposed to the sea. Ps. xcvi. 1; xxxvii. 3, 9, 11, 22: Isai. xxiv. 1, 3, 4, 5, 13; xlii. 4, with 6: Jer. xxii. 29: Mic. i. 2: Rev. vii. 2, 3; xi. 4, 6; xiii. 11, 12; xviii. 1; xix. 2.

- The world, the worldly. Ps. ii. 10; x. 18; lxxv. 3; lxxxii. 8: Isai. xiv. 16; xxxiv. 1: Hab. ii. 14: Zech. i. 10.

This view of the meaning of 'the heavens and the earth,' is that which was entertained by Horsley. See a passage from his writings quoted in Chissold's *Athanasius, Sabellius, and Swedenborg*, p. 10. Also the Family Bible, published by the Society for Promoting Christian Knowledge, on Heb. xii. 26; Rev. xxi. 1.

The Sea, the Isles of the Sea:—the heathen, the unbelieving world, the Gentiles. Gen. x. 5: Ps. lxxii. 10; xcvi. 1: Isai. xi. 15; xxiv. 14, 15; xl. 15; xli. 5; xlii. 4; lxvi. 19: Jer. ii. 10: Dan. vii. 3: Hag. ii. 6: Rev. vii. 2, 3; xiii. 1; xiv. 7; xxi. 1.

'The sea is the Gentile, the unbelieving world: *Alcazar* on Rev. x. 2, fol. 400, 1. It is the world: Greg. Hom. 14. Cornelius à Lapide likens the sea to the sinful heart, in numerous particulars, on Jeremiah, 853, 1, A.

Cloud:—means parable, mystery. Therefore it means Christ incarnate, Christ's humanity.

Christ's human nature is altogether a parable.

It reveals God the Father, and veils his own divinity: as a cloud obscures the sun, and makes his brightness tolerable to the sight. So Cornelius à Lapide, on Exod. xiii. 21 (fol. 439, 2, D.). The cloud was a pillar of a cloud by day, and a pillar of fire by night, Exod. xiii. 21. 'It was a cloud and darkness to them, it gave light by night to these,' Exod. xiv. 20.

So a parable is a type, partly revealing and partly concealing doctrine: see Alcazar on the Apocal. cxxvii.,—8. God says, Exod. xxiii. 23, 'Mine angel (the Jehovah Angel—Christ) shall go before thee;' and, xxxiv. 5, 'The Lord (Jehovah) descended in the cloud.' And the cloud went before and led them in their journeys, Exod. xl. 36–38: Num. ix. 20–23. And the Lord appeared in the cloud on the mercy-seat, Levit. xvi. 2. And the cloud filled the house of the Lord, 1 Kings, viii. 10. And, Isai. vi. 4, 'The house was filled with smoke,' in the vision of the Incarnation. And again, Ezekiel, i. 4, in his vision of the cherubim, saw the Lord as 'a whirlwind, and a great cloud, and a fire unfolding itself.' And again, x. 4, 'The house was filled with the cloud.' And Luke, xxi. 27, 'They shall see the Son of man coming in a cloud.'

Clouds—also are apostles, preachers; which pour down the rain of religious doctrine.

So Alcazar, on the Apocal. apud Corn. à Lapide

on Matt. 446, 2, A. And see Corn. à Lapidé on Ezek. x. 3, 4.

'Un Apôtre: c'est à dire, un de ces nouages qui se promènent entre le ciel et la terre, chargés de feu d'en haut, et lançant au sein des ténèbres d'ici-bas ces éclairs,' &c.—Monod's *St. Paul*, p. 30.

Clouds are apostles and teachers—Corn. à Lap. on Isai. 497, 1, C.

See 'Rain,' *infra*.

Clouds—are saints, angels.

They seem to be so explained, Daniel, chap. vii. ver. 13, 18, 27: together with the following passages,—Ps. civ. 3: Deut. xxxiii. 2: Zech. xiv. 5: Matt. xxiv. 30; xxv. 31; xxvi. 64: 1 Thess. iii. 13: Jude, 14: Rev. i. 7. So Rabbî Saadiah Gaon says, on Dan. vii. 13,—'The clouds of heaven, they are the angels, the host of heaven.' (*Pearson on the Creed*, p. 293. Quoted, Lowman's *Three Tracts on the Shechinah*, p. 160, 1.)

And this explanation is not different in effect from the last; for the Lord says to His apostles, 'Ye shall sit on thrones judging the twelve tribes of Israel;' and St. Paul says, 'Know ye not that we shall judge angels?' 1 Cor. vi. 3; and ver. 2, 'Do ye not know that the saints shall judge the world?' and Dan. vii. 22, 'Judgment was given to the saints of the Most High.'

Rain:—doctrine, revelation. Exod. xvi. 4: Deut.

xxxii. 2 : 1 Kings, viii. 36 : Ps. lxxii. 6 ; lxxxiv. 6 : Isai. v. 6 ; xxx. 23 ; lv. 10, 11 : Hos. vi. 3 : Zech. x. 1 ; xiv. 17 : Rev. xi. 6 : Joel, ii. 23, 'the former rain,' is in the margin, 'a teacher of righteousness.' See Corn. à Lap. on Isaiah, 87, 2, C, and 497, 1, C.

Dew :—spiritual doctrine, Christian love. Deut. xxxii. 2 ; xxxiii. 28 : Ps. cxxxiii. 3 : Isai. xxvi. 19 : Hos. xiv. 5 ; Mic. v. 7.

Hail :—Vengeance and destruction from God. Exod. ix. 24 : Josh. x. 11 : Isai. xxviii. 2, 17 ; xxxii. 19 : Rev. viii. 7 ; xi. 19 ; xvi. 21.

It is used for 'persecution' by Prudentius : 'Martyrum semper numerus sub omni grandine crescit.' But this is a poetical use.

Earthquakes :—political convulsions and revolutions. Isai. xxix. 6 : Zech. xiv. 5 : Rev. vi. 12 ; viii. 5 ; xi. 13, 19 ; xvi. 18.

Floods :—Troubles, afflictions. Ps. xviii. 16 ; xxxii. 6 ; lxix. 15 : Cant. viii. 7.

—Persecutions, invasion of error. Ps. xviii. 4 ; xxxii. 6 ; lxix. 2 ; xciii. 3 : Isai. xxviii. 2 ; lix. 19 : Matt. vii. 25 : Rev. xii. 15, 16.

Rainbow :—redemption—from sin and error. Gen. ix. 13, 16 : Ezek. i. 28 : Rev. iv. 3 ; x. 1.

Thunder :—Denunciation of wrath and judgment. Exod. ix. 23 : 1 Sam. vii. 10 ; xii. 17 : Isai. xxix. 6 : Rev. vi. 1 ; x. 3 ; xiv. 2.

Lightning :—preachings in the zeal and power of the Spirit. Ezek. i. 13, 14 : Zech. ix. 14 ;

Mark, iii. 17 : Rev. iv. 5 ; viii. 5 ; xi. 19 ; xvi. 18.

Meteors, falling stars :—heretical teachers. Jude, 13 ; Rev. viii. 10, 11 ; ix. 1.

Light, Day :—Truth, goodness. John, i. 4, 5 ; iii. 19 ; viii. 12 ; xii. 35 : Matt. vi. 22, 23 : Isai. ix. 2 : Luke, i. 79 : Zech. xiv. 7 ; John, ix. 4.

Darkness, Night :—Sin, error. John, i. 5 ; iii. 19 ; viii. 12 ; xii. 35 : Matt. vi. 23 : Luke, xxii. 53 : Eph. v. 8, 11 ; vi. 12 : 1 John, i. 5 ; ii. 11 : John, ix. 4 : Rom. xiii. 12 : Rev. xxi. 25,—on which passage W. Chalmers has this comment : ‘ Ignorance, sin, sloth, sorrow, are enemies that invade by night ; but “no night,” is perfect knowledge, holiness, diligence in God’s service, without fatigue,—joy, safety.’

Fountains of waters :—? the clergy. Rev. viii. 10 ; xiv. 7 ; xvi. 4.

SECT. III.—*The Vegetable Kingdom.*

Trees, forest trees :—great and proud men, especially of the Gentiles. Ps. xcvi. 12 : Isai. x. 19 ; xliv. 23 ; lv. 12 : Ezek. xvii. 24 ; xxxi. 3, 5, 14, 15 : Dan. iv. 10–12 : Zech. xi. 2.

—Green trees, fruit trees, low trees :—disciples, professors, and teachers of the true Church. Ps. lii. 8 : Cant. ii. 3 ; iv. 13, 14 : Isai. lxi. 3 : Jer. xi. 16 ; Ezek. xvii. 6, 24 ; xlvii. 7, 12 :

Hos. xiv. 8 ; Matt. iii. 10 : Rev. vii. 3 ; viii. 7 ; ix. 4.

Grass, green grass:—young and weak believers. Rev. viii. 7 ; ix. 4 : Deut. xxxii. 2 : Ps. lxxii. 6 : Isai. xlv. 4 : Zech. x. 1.

The Cedar-tree:—great and lofty men. Jud. ix. 15 : Isai. ii. 13 ; xiv. 8 : Jer. xxii. 23 : Ezek. xxxi. 3, 5, 8.

Cedar-wood:—incorrupt, incorruptible, eternal. Lev. xiv. 4, 6, 49, 51 : Num. xix. 6 : 1 Kings, vi. 18, 20 : Cant. i. 17 ; viii. 9.

The Olive-tree:—peace, pardon, reconciling and reconciled love. Gen. viii. 11 : 1 Kings, vi. 23, 31, 32, 33 : Ps. lii. 8 ; cxxviii. 3 : Hos. xiv. 6 : Zech. iv. 12, 14 ; Rom. xi. 17, 24 : Rev. xi. 4. *The Christian Year* says,—

‘ Beside the groves of love that never die ;
Beside the olives kneel.’

Fir-trees:—nobles, and great men. Nah. ii. 3 : Isai. xiv. 8 : Ezek. xxxi. 8 : Zech. xi. 2.

The fir-tree, pine-tree:—good, amiable, and useful men : to the thorn and the briar what domestic animals are to the wild beasts. Isai. xli. 19 ; lv. 13 ; lx. 13 : Hos. xiv. 8.

Fir-wood:—goodness, usefulness, charity, uprightness. 1 Kings, vi. 15, 34 : 2 Chron. iii. 5 : Cant. i. 17.

The box-tree: evergreen, and hard wood, for fine carving—men of polished, perfect, and re-

finest holiness, and constancy. Isai. xli. 19 ; lx. 13.

The myrtle-tree :—men of peaceable, gentle, and loving character. ‘The peacemakers,’ (Matt. v. 9). Isai. xli. 19 ; lv. 13 : Zech. i. 8, 10, 11.

Briars and thorns :—the violent and cruel, disturbers of peace. Isai. ix. 18 ; x. 17 ; xxvii. 4 ; lv. 13 : Mic. vii. 4.

Thorns :—worldly cares and temptations. Cant. ii. 2 : Jer. iv. 3, 4 : Nah. i. 10 : Matt. xiii. 7, 22.

Mulberry-trees :—humility. (Heb. baca) : 2 Sam. v. 23, 24 : 1 Chron. xiv. 14, 15 : Ps. lxxxiv. 6,—see marg. note and Prayer-book version.

Hyssop :—lowliness. Exod. xii. 22 ; Lev. xiv. 4, 6, 49, 51 : Num. xix. 6, 18 : 1 Kings, iv. 33 : Ps. li. 7. Hyssop seems only to be used for a sponge, John, xix. 20.

The Apple-tree, producing the most delicious fruit :—the gifts and graces of Christ,—‘The grace of our Lord Jesus Christ.’ Rom. xvi. 24 : 2 Cor. xiii. 14 : Cant. ii. 3, 5 ; vii. 8 ; viii. 5.

The Pomegranate fruit :—*pomum granatum*, divided into twelve compartments or pigs, and a thirteenth imperfect one ; containing numberless grateful and refreshing seeds, enclosed in a hard and strong case or shell—infinite number in one firm community.

—The Church, as constituted of the twelve tribes of Israel.

Sir George Rose, in his *Scriptural Researches*, says that the pomegranate has twelve compartments and a thirteenth imperfect one. So, by the division of Joseph into two, there were twelve tribes of Israel and an additional one. And twelve are always mentioned, and one left out. So when Jacob blesses his sons (Gen. xlix.), he mentions only the one tribe of Joseph, though he had declared, in chap. xlviii. ver. 5, that both his sons should be reckoned among the tribes. And so they were in the division of the land ; but Simeon's lot was taken out of Judah (Josh. xix. 1), and Levi had no inheritance. And in Moses' blessing of the tribes in Deut. xxxiii., Simeon is left out ; but then both Ephraim and Manasseh are included. At Revel. chap. vii. the tribe of Dan is omitted. In like manner there were twelve Apostles chosen and appointed by our Lord, and St. Paul, who was an Apostle born out of due time. The pomegranates between the bells on the hem of Aaron's robe, are supposed to represent the multitudes of the congregations converted by preaching, and led and instructed by his ministering,—signified by the bells, Exod. xxviii. 33 ; xxxix. 24–26. The same is supposed to be signified by the pomegranates, 400, in rows round about upon the chapiters of the two pillars of brass,—Jachin and Boaz—uprightness and strength—rectitude and fortitude,—in the porch of Solomon's

temple, 1 Kings, vii. 18, 42. The same may have been signified in Cant. iv. 3, and vi. 7, by the pomegranate on the temples of Christ—the pillar and porch—among his locks; and iv. 13, and vi. 11.

And see Alcazar on the Apocal. 215, 2; 216, 1.

The lily:—Innocency, purity. 'The pure in heart, Matt. v. 8: Cant. ii. 1, 2: Hos. xiv. 5: John, viii. 46: Ps. xxvi. 6.

Gopher-wood: the cypress: of the cedar tribe: imperishable: the wood of the ark, which is said to have remained to a very late period:—the enclosure and defence of the Church. Gen. vi. 14: Ezek. xl. 5: Rev. xxi. 12, 17, 18.

Shittim-wood: the shittah-tree: the acacia: fragrant, hard, and indestructible:—the wood of the Ark, and the table, and the boards and pillars of the Tabernacle, and the altar, and the altar of incense: all which are Christ's human nature. (Macintosh.) Also His disciples, partaking of Christ's virtues and graces. Exod. xxv. 10: Deut. x. 3, 5: Exod. xxv. 23; xxvi. 15, 32; xxvii. 1; xxx. 1: Isai. xli. 19.

SECT. IV.—*Productions.*

Wine:—the Gospel, the joy in Christ. John, ii. 3, 9, 10: Zech. ix. 17: Hos. ii. 22: Joel, ii. 24, 28 with Acts, ii. 17: Joel, iii. 18: Jer. xxxi. 12

15, 16, with Matt. ii. 17, 18 : Gen. xlix. 11, 12 : Cant. i. 2 ; v. 1 : Isai. xxvii. 2 ; lv. 1.

Milk :—the simplicity, the meekness and gentleness of the Gospel of Christ. Isai. lv. 1 : Gen. xlix. 12 : Cant. iv. 11 ; v. 1 : Joel, iii. 18 : 1 Cor. iii. 2.

Corn :—Christ the bread of life. Levit. ii. 1, 14, 16 ; xxiii. 10, 17 : Ps. lxxii. 16 : Hos. ii. 22 : Zech. ix. 17.

Oil :—the Holy Spirit. Exod. xxx. 25, 30, 31, 32, with 1 Sam. xvi. 13, and with John, i. 32, 33. Exod. xxvii. 20 : Num. iv. 9, with Zech. iv. 2, 12, 6, 14.

—‘joy in the Holy Ghost,’ Rom. xiv. 17 : 1 Thess. i. 6. ‘The oil of gladness,’ Ps. xlv. 7 : Heb. i. 9. Lev. ii. 15, with v. 11 ; vii. 12, with Num. v. 15 ; Rom. v. 5,—where ‘maketh not ashamed’ ought to be translated, ‘produceth the most lively joy.’

Incense :—prayer. Exod. xxx. 1, 6, 7, 8 : Ps. cxli. 2 : Rev. viii. 3.

Incense figured Christ’s divine merits (*Ritualism*, by a Layman). Prayers, therefore, offered through Christ’s merits.

Frankincense : praise, thanksgiving. Exod. xxx. 34 : Lev. ii. 1, 14, 15, 16 ; v. 11 ; vi. 15 ; xxiv. 7 : Num. v. 15 : Cant. iii. 6 ; iv. 6, 14.

Frankincense points out the entire devotion of Christ’s manhood to God (Macintosh).

Myrrh : a strong perfume : antiseptic : preventing

offensive smell of corruption. John, xi. 39
 xix. 39:—perpetuity. Exod. xxx. 23: Esth
 ii. 12: Ps. xlv. 8: Cant. iii. 6; v. 5, 13: Mat
 ii. 11.

Myrrh joined with frankincense, Cant. iii. 6; iv. 6
 14, means perpetual praise.

Leaven:—the world and the flesh. 1 Cor. v. 7, 8
 ‘malice and wickedness,’ put for all worldly
 and carnal passions and desires. Leavened i
 being made part of the old lump, the old dough
 ‘in the time past when we walked according
 to the course of this world,’ ‘in the lusts of the
 flesh, fulfilling the desires of the flesh and of the
 mind.’ (Ephes. ii. 2, 3.) The leaven to be purged
 out was the incestuous man, ver. 1. The
 leaven of the Pharisees was hypocrisy (Luke
 xii. 1); the mixture of religion and worship
 with the lust of the eyes and the pride of life
 the endeavour to serve God and mammon.
 The unleavened bread is ‘sincerity and truth:
 that is the single eye, the making God and
 heaven the only object. Therefore, for seven
 days—for the whole of our new life, and for
 ever,—we are to ‘eat unleavened bread’—the
 bread of affliction (Exod. xiii. 6, 7; Deut
 xvi. 3): that is, of self-affliction and mortifi
 cation, the being dead to the world: o
 haste (ibid.), that is, of flight from the bondage
 of sin,—and of pilgrimage.

Exod. xxxiv. 25. Here, ‘until the morning

means the same as leaven ; for leaving till the morning would be a reserve and qualification of the entireness of the offering and renunciation.

Lev. ii. 11 : where 'fire' seems to signify true love and zeal in devotion.

Lev. xxiii. 17. The two loaves of Pentecost shall be baken with leaven. This may be, because in the ultimate working and triumph of the Spirit, the kingdoms of this world will have become the kingdoms of our Lord and of his Christ, Rev. xi. 15. Or, it may mean that the Holy Ghost was given to enable us to cope with the world—to perform our pilgrimage, which is to be in the world,—‘I pray not that thou wouldst take them out of the world, but that thou shouldst keep them from the evil’ of the world, John, xvii. 15.

There are two words in Hebrew for ‘leaven,’ *חַמֶּצֶת* *chametz*, and *שֵׂוֹר* *seor*; the one meaning fermentation, the other sourness. They are both used together in Exod. xiii. ver. 7. These may represent the two stages and operations : fermentation—through the mixture of worldly with heavenly wisdom ; and sourness—the acidity and corruption produced by it : as John found the book of knowledge sweet in his mouth like honey, but when he had eaten it his belly was bitter, Rev. x. 10. Dr. Stewart thinks that, as woman is the type

of evil, and leaven of worldliness, that Mark, xiii. 33, and Luke, xiii. 21, signify that before the second coming of Christ the whole world will have become immersed in wickedness and worldliness. This is not inconsistent with the mustard-seed of the Gospel having become a tree, in which birds of every wing have found food and shelter.

What *leaven* is, is clearly explained by comparison.

Levit. ii. 11, 13, with Mark, ix. 43-50.

Lev. ii. 11, 13, *salt* is contrasted with *leaven*.

‘No meat-offering, which ye shall bring unto the Lord, shall be made with *leaven*: for ye shall burn no *leaven*, nor any honey, in an offering of the Lord made by fire:—Every oblation of thy meat-offering shalt thou season with *salt*; neither shalt thou suffer the *salt* of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer *salt*.’ And Mark, ix. 45, 47, 49, 50, ‘If thy hand offend thee, cut it off: If thy foot offend thee, cut it off: If thine eye offend thee, pluck it out:—For every member shall be *salted* with fire, and every sacrifice shall be *salted* with *salt*. *Salt* is good; but if the salt has lost its *saltiness*, wherewith will ye *salt* it? Have *salt* in yourselves, and have peace one with another.’ *Salt* being in one place contrasted with *leaven*, and in another with the offending hand, foot, and eye.

is clearly explained that the hand, foot, and eye answer to *leaven* : that is, the lust of the flesh, the lust of the eye, and the pride of life,—the world, the flesh, and the devil.

Isai. xxx. 24, 'Clean' provender is rendered in the margin 'leavened.' But the word is 'salted,'—seasoned.

Honey :—is joined with leaven ; and signifies the fermentation of the world with religion, which changes and corrupts it, and in the end makes it bitter. Lev. ii. 11 : Ezek. iii. 3 : Rev. x. 9, 10.

Smoke :—is used together with and synonymously with cloud, Exod. xix. 18 : Cant. iii. 6 : Isai. iv. 5 ; vi. 4 : Rev. xv. 8,—for the presence of the Jehovah Angel : for His incarnation : for His revelation in humanity and His flesh,—which is a parable, both veiling and revealing His divinity. But, as distinguished from the cloud, it may signify, especially at Isai. vi. 4—where it is mentioned as well as the cloud—that this parable is misunderstood by the Jews, who were blinded to it by their pride and unbelief. As smoke smothers the fire, so Christ's flesh and low estate covered and obscured His divinity.

Smoke is also used for imposture and false doctrine. Rev. viii. 4 ; ix. 2, 17.

Garments :—works, S. Gregory ; conscience, Alcazar. Gen. iii. 7 : Job, xxix. 14 : Ps. cxxxii. 9 :

Isai. lxiv. 6 : Zech. iii. 3, 4 : Matt. ix. 21 : Jude
23 : Rev. iii. 4, 5 ; vi. 11 ; vii. 13, 14 ; xv. 6 ; xix.
8, 13, 14.

Macintosh suggests, at Levit. xiii. 47, that
man's garment signifies his 'habit,'—habits.

SECT. V.—*Animals.*

The Lion :—Christ, the Conqueror, and Saviour
Rev. v. 5 : Gen. xlix. 9 : Judg. xiv. 8, 14 : Ezek.
i. 10 ; Rev. v. 5.

—The devil, the destroyer of mankind. 1 Pet.
v. 8 : Ps. xxii. 21 ; xci. 13.

The Lamb :—Christ, as the victim, the propitiatory
sacrifice. John, i. 29, 36 : Exod. xii. 3 : Isai.
liii. 7.

The Sheep :—represents Christ as innocent ; with-
out sin. The Goat represents the sinner. See
Corn. à Lap. on Exod. 433, 1, B. Ezek. xxxiv.
17, distinguishes the rams from the he-goats
as signifying the good and the wicked.

The Goat :—represents Christ as sinful, bearing the
sins of the whole world.

Therefore He is represented in the two aspects
in the Passover 'lamb,' or 'kid.' Exod. xii. 5.
But in the sin-offering He is represented by
the goat, Lev. iv. 28 ; or, if a lamb, a female
which means the same thing. And see Lev.
v. 6.

The Serpent :—Satan, the seducer and accuser of

mankind. Gen. chap. iii. : Ps. xci. 13 : Num. xxi. 8, 9 : Isai. xxvii. 1 : Rev. xii. 9.

The Dragon :—the same : the enemy of God and religion. Isai. xxvii. 1 : Ezek. xxix. 3 : Rev. xii. 3 ; xx. 2 : Ps. xci. 13.

Leviathan : the Crocodile :—the same. Isai. xxvii. 1 : Ps. lxxiv. 14.

Dogs :—Irreligious, worldly men, greedy of gain ; hating, decrying, and preying on good and religious men. Ps. xxii. 16, 20 : Isai. lvi. 10, 11 : Matt. vii. 6 : Phil. iii. 2 : Rev. xxii. 15. Dog means the irreverent and shameless. *Evang. and Mishna*, at Matt. vii. 6.

Wolves :—the same : pastors which cruelly prey upon their flock, and make money of them. Isai. xi. 6 : Zeph. iii. 3 : Matt. vii. 15 : Luke, x. 3 : John, x. 12 : Acts, xx. 29.

Foxes :—Perversers of the truth and simplicity of the Gospel. Judg. xv. 4 : Ezek. xiii. 4 : Cant. ii. 15.

The Ox :—the Apostles, in respect of their patient and persevering labours. Deut. xxv. 4, with 1 Cor. ix. 9, and 1 Tim. v. 18 : 1 Kings, vii. 25 ; xix. 19 : Isai. xxxii. 20 : Ezek. i. 10.

The Ass :—the Apostles, as unlearned and despised men. Judg. xv. 16 : Isai. xxx. 24 ; xxxii. 20 : with 1 Cor. i. 27 ; ii. 4 ; iii. 18.

The sacrificial animals :—the Ox represented Christ's labours and fortitude ; the Sheep, His innocence ; the Goat, His bearing our sins ; the Turtle-dove, His close union with

God ; the young Pigeon, His gentleness — *mansuetudinem*. Cyril, Procop. Bede : ap. Cornel. à Lapide, on Levit. i. 2.

The unclean animals : — Levit. xi. 4, 5, 6, 7, signify the four cardinal vices, opposite to the four cardinal virtues : the Camel, pride, opposed to prudence, true wisdom, which consists only with humility ; the Coney, devouring the crops, to justice ; the Hare, timidity, sloth, to fortitude, constancy ; the Swine, gluttony and lust, opposed to temperance. Corn. à Lapide.

Wild Beasts — beasts of the earth, beasts of the field : — the Gentiles, mighty and cruel conquerors. Acts, x. 12, 15, 28, 45 : Isai. lvi. 9 : Jer. xii. 9 ; xv. 3 : Ezek. xxix. v. : Hos. ii. 18, Beasts, fowls, and creeping things. Rev. vi. 8.

Fowls of the Air : — men of high station, ambition, pride, and tyranny, who make the people their prey. Gen. xv. 11, with 13 : Deut. xxviii. 26 ; Isai. xviii. 6 : Dan. iv. 12, 21, 22 : Acts, x. 12 : Rev. xix. 17, 21.

— ? Angels : spiritual, or inspired messengers, agents, good and bad. Matt. xiii. 4 : Rev. xix. 17, 21 : Job, xxxv. 11.

Birds of the air signify *homines scientia et sensu sublimes ; item reges et principes : uti patet*, Dan. cap. iv. ver. 9, 12, 14, 19, 21. *Nonnulli angelos accipiunt*. Corn. à Lapide, on Matt. 283, 1, A.

Quails :—are types of the Old Law : St. Cyril : because they never lift themselves high above the earth. Ap. Corn. à Lap. in Gen. 812, 1, A. But this interpretation seems unnecessary and to no purpose.

SECT. VI.—*Metals : Minerals.*

Gold :—holiness.

The rings of the ark were of gold ; so were the rings and staves of the table, and of the altar of incense ; and the taches of the curtains, and the boards, and pillars, and bars, and rings of the Tabernacle. Exod. xxv. 12, 13, 26, 28 ; xxvi. 6, 29, 32 ; xxx. i. 4, 5.

Pure gold :—divine holiness.

The ark—Christ—was overlaid with pure gold, Exod. xxv. 11 ; but the staves were of gold, ver. 13. The mercy-seat—Christ—was of pure gold, Exod. xxv. 17 ; the table—Christ—was of pure gold, Exod. xxv. 23, 24 ; but the staves were of gold, ver. 28. The candlestick—the Holy Spirit—was of pure gold, ver. 31, 39. The altar of incense—Christ—was of pure gold, Exod. xxx. 1, 3 ; but the staves were of gold, ver. 4. The cherubims were of gold ; but as they were of the matter of the mercy-seat in the two ends of it, and a part of it—Exod. xxv. 18, 19—they also were of pure gold. They all were most holy.

New Jerusalem, the city of God, is of pure gold, Rev. xxi. 18. The oracle—heaven—was overlaid with pure gold, 1 Kings, vi. 20, 21. But a different word for ‘pure’ is used in regard to Solomon’s temple and other buildings.

This is one chief argument that I have used for the divine nature of the cherubim in my *Successive Visions of the Cherubim*, 5th Vision, p. 51.

Amber : — *aurichalcum* : Corinthian brass, more precious than gold :—Christ’s human nature. Ezek. i. 4, 26, 27 ; viii. 2.

Brazen—of brass :—human, human passion; cruelty. In the Tabernacle were brazen rings ; a brazen altar, and grate to the altar ; brazen sockets ; pins of the court, and taches of the outer curtains of brass. Exod. xxvi. 11 ; xxvii. 2, 4, 11, 18, 19. Brazen oxen,—the Apostles—under the laver—of baptism. 1 Kings, vii. 25 ; 2 Kings, xvi. 17. Serpent of brass, Num. xxi. 9.

Molten and burnished brass : — Christ’s perfect holiness in humanity. Ezek. i. 7 : Dan. x. 6 ; Rev. i. 15 ; ii. 18 : Num. xxi. 9. There can be no doubt that the brazen serpent erected by Moses was highly burnished ; and this may be what is intended by the word ‘fiery,’ ver. 8. Thus it represented Christ’s perfection, though it resided in humanity—signified by the worthless brass. No one can conceive the transparent brilliancy and beauty of melted brass or copper at an intense heat.

Silver :—innocence, purity, of walk and mind.
Exod. xxvi. 19; xxvii. 10, 17; xxxviii. 17 :
Ps. xii. 6; lxvi. 10 : Cant. viii. 9 : Zech. xiii. 9 :
Mal. iii. 3.

Iron :—strength, power, oppression. Deut. iv. 20 ;
xxviii. 48 : 1 Kings, viii. 51 : Ps. ii. 9 : Jer. xi.
4 ; xxviii. 13 : Dan. ii. 33, 40, 42 ; vii. 7, 19, 23 :
Mic. iv. 13 : Rev. ii. 27 ; xii. 5 ; xix. 15.

Salt :—sincerity, self-denial, incorruption, perpetuity. Lev. ii. 13, with 2 Sam. xxiv. 24 : 2 Kings, ii. 21 : Job, vi. 6 : Ezek. xliii. 24 : Matt. v. 13 : Mark, ix. 49, 50, with 43, 45, 47 : Luke, xiii. 34, 35 : Num. xviii. 19 : 2 Chron. xiii. 5.

Cornel. à Lapide says that salt signs spiritual wisdom (on Romans, 160, 2, A), and S. Gregory the same (Greg. Past. part 2d, ch. iv. Apud Corn. à Lap. on James, chap. iii. v. 17 ; 138, 2, C.) But this seems to be without sufficient reason.

See Sect. IV. above : the explanation of 'leaven.' Salt being opposed to leaven, Lev. ii. 11, 13, and to the lust of the flesh, the lust of the eye, and the pride of life, Mark, ix. 43-50, it is plain what salt signifies : namely, self-sacrifice, self-denial, and the renouncing of the world, the flesh, and the devil. The foot—used in Hebrew for all the lower parts of the body—is the lust of the flesh : the eye explains itself : the hand—the lifting up of man's hand and tool upon the altar of God—is the pride of life. See Exod. chap. xx. ver. 23-26.

SECT. VII.—*Precious Stones.*

Alcazar says that the twelve precious stones which formed the foundations of the New Jerusalem (Rev. xxi. 18, 19, 20) are the twelve Articles of the Apostles' Creed : each one of which was laid down by one of the Apostles.

Though this may be fanciful, it may be worth while to copy here his enumeration, since they are mentioned separately by the seer ; in order to draw more distinct attention and closer study to them.

The first foundation is of Jasper, of which also is the wall of the city : that is, the Diamond, or, in all events, the hardest and strongest of minerals,—by which God Himself is represented, Rev. iv. 3.—and also the light of the holy city, Rev. xxi. 1.—which is the glory of God and the Lamb, ver. 23. That *ιάσπις* means the diamond, says Parkhurst has been the opinion of many ; and *יהלם*, which in Exod. xxviii. 18 is in our translation 'diamond,' is in the Septuagint rendered *ιάσπις*. However, in Ezek. xxviii. 13, the *יהלם* is mentioned together with the *ישפה* *jashpe*. This, says Alcazar,* is the first Article of the Creed, 'I believe in God the Father Almighty, Maker of heaven and earth.'

The second is Sapphire, which is deep blue, the

* But Alcazar does not consider the jasper to be the diamond.

colour of heaven. This he attributes to the second Article of the Apostles' Creed,—‘And in Jesus Christ His only Son (and Divine therefore) our Lord.’

The third a Chalcedony. This Alcazar supposes to be the Carbuncle, or the Diamond (for that else these gems would not all answer to the stones of Aaron's breastplate): the former of which takes its name from a burning coal at a red heat, and the latter may resemble it also when at a white heat. The extreme brilliancy also of the diamond might entitle it to the description ‘fiery.’ This he attributes to the third Article of the Creed, ‘Who was conceived by the Holy Ghost, born of the Virgin Mary.’

The fourth, an Emerald:—the appearance of the rainbow, the token of redemption, Rev. iv. 3, and answering therefore to the fourth Article, ‘Suffered under Pontius Pilate, was crucified, dead, and buried.’

The fifth, Sardonyx: of two colours, white and black; or of three colours, red, white, and black; black being the lowest, and red the uppermost: answering to the fifth Article, ‘He descended into hell.’

The sixth, Sardius: cornelian, from the colour of human flesh; which, sparkling as a gem, would answer to the sixth Article, ‘Rose again from the dead.’

The seventh, Chrysolite: of a golden colour; the topaz: answering to the seventh Article, ‘He

ascended into heaven, and sitteth at the right hand of God the Father.'

The eighth, Beryl : aquamarine, of a sea-green colour. Answers to the eighth Article, 'From thence I shall come to judge the quick and the dead.'

The ninth, a Topaz : of a greenish colour, and singular transparency and brilliancy : 'I believe in the Holy Ghost.'

The tenth, a Chrysoprasus : opaque, partaking of various colours :—the tenth Article, 'The Holy Catholic Church, the communion of saints.'

The eleventh, a Jacinth : of a pale violet colour. hyacinth : the eleventh Article, 'The forgiveness of sins.'

The twelfth, the Amethyst : of a deep violet or purple, and wine colour : represents the twelfth Article, 'The resurrection of the body, and the life everlasting.'

Other persons apportion these gems respectively to the prominent virtues and characters of the twelve Apostles.

In either application they are conjectural, and more or less fanciful. The very uncertainty with respect to the stones intended determines the application to be speculative. Some who would admit the correspondence to the Apostles' Creed would divide and distribute its twelve Articles differently. And in this, as in all other typical series, some correspondences will be more perfect than others, according to the canon proposed and exemplified at Book V. Art. 17.

But the general point is not questionable, that ancient science and speculation assigned to precious stones and gems the representation of particular virtues and powers, and that this general use and meaning was adopted into the symbolism and figurative language of Holy Scripture, both in the breastplate, and in the foundations of the new city of God, and elsewhere ; as Ezek. xxviii. 13, 14. The Christian virtues are revealed and known ; their particular distribution is of minute importance.

SECT. VIII.—*Parts of the Body.*

The Head :—is Christ. 1 Cor. xi. 3 : Eph. iv. 15 ; v. 23 : Coloss. ii. 19.

—The mind : the reason and will. Exod. xii. 9 ; xxix. 17 : Lev. i. 8 ; iv. 11 ; viii. 20 : Cant. v. 11.

The Feet :—Christ's human nature. Gen. iii. 15, 'Heel.' Isai. vi. 2 : Ezek. i. 7 : Dan. x. 6 : Rev. i. 15 ; ii. 18 : Zech. xiv. 4.

—Walk and habit of life and conduct. Ps. lxxiii. 2 ; cxix. 105 ; lx. 13 : Cant. v. 15 ; vii. 1 : Rev. x. 1 : Eph. vi. 15.

The Legs :—meaning all the lower parts of the body, and the inwards or appurtenances :—passions, lusts. Exod. xii. 9 ; xxix. 17 ; Lev. i. 9 ; iv. 11 ; ix. 14.

The Hand:—actions. Gen. xxvii. 22 : Deut. vi. 8 : Ezek. i. 8 ; x. 21 : Rev. xiv. 9 ; xx. 4.

The Forehead:—understanding, doctrine. Deut. 8 : Rev. vii. 3 ; ix. 4 ; xiii. 16 ; xiv. 1, 9 ; xvii. 4 ; xx. 4 ; xxii. 4.

The Body—is the Church. Ephes. v. 23 ; iii. 6 ; 12, 16 : Coloss. i. 18 ; ii. 19.

Wings—divine. Exod. xxv. 20 : Lev. xiv. 7 : 2 Chron. iii. 11, 12 : Isai. vi. 2 : Ezek. i. 6, 9, 23, 24, 29 : Rev. iv. 8.

The Fat:—perfection (C. H. Macintosh), the best. Gen. iv. 4 : Exod. xxiii. 18 ; xxix. 13, 22 : Lev. i. 8, 12 ; iii. 3, 4, 9, 10, 14, 15, 16 ; iv. 8, 9 ; v. 3, 4 ; viii. 16, 25 : Deut. xxxii. 14 : 1 Sam. xiv. 15, 16 : Isai. xliii. 24.

The Hair and Nails:—‘filthiness : superfluity : naughtiness.’ Lev. xiv. 8, 9 : Deut. xxi. 11 : with James, i. 21.

The Hair of the Nazarite:—? the Spirit, as opposed to human and worldly arts and science—‘fashion of this world ;’ birth and life in the Spirit. Num. vi. 3, 5, 18 : Jud. xiii. 5 ; xvi. 17, 22 : 1 Sam. i. 11.

The Eye:—object of desire ; hobby. Lev. xxi. 19 : Matt. v. 29 ; vi. 22, 23, 24 ; xviii. 9 : Mark, vi. 22 ; ix. 47. The Rabbins called liberality a good eye, and covetousness and avarice an evil eye (*Evang. and Mishna*, at Luke, vi. 20, p. 212). Zech. ix. 1, *quando dominus est oculus hominis*, Vulgate. ‘Having eye and respect

Stat. 2 Edward VI. cap. 1, sec. 1. Zech. xi. 17.
 The Hebrew for 'colour' is 'eye.' Lev. xiii.
 55 : Num. xi. 7 (marg.) : Prov. xxii. 9 (marg.)
Intentio oculus animi, (S. August.)

Eyes :—divine and spiritual wisdom and understanding. Eph. i. 18 : Cant. i. 15 ; iv. 1 :
 Isai. xxxv. 5 : Ezek. i. 18 ; x. 12 : John, ix. 1, 7 :
 Rev. iv. 6, 8.

Seven Eyes :—the sevenfold Spirit. Zech. iii. 9 ;
 iv. 6, 10 : Rev. v. 6.

The Horn :—eminence, regal authority, power :
 potentate. 1 Sam. ii. 1, 10 : Ps. xviii. 2 ; lxxxix.
 24 ; xcii. 10 : Ezek. xxix. 21 : Dan. vii. 7, 8 ;
 viii. 5, 8, 9, 21, 22.

—the horns of the altar, and the horns of the
 unicorns, Ps. xxii. 21, sign the four arms of
 the cross. See, for authorities, Corn. à Lap.
 on Deut. 1035, 1, D.

The Blood—is the Life. Gen. ix. 4 : Lev. xvii. 12,
 14. Therefore the shedding of blood is death.
 The blood, the life separated from the body, is
 death ; therefore the pouring out of the blood
 at the foot of the altar is the offering of the
 death of Christ, and our own life, that is, our
 obedience unto death, after the pattern of His
 death. And perhaps we may not eat of flesh
 with the blood, the life—Gen. ix. 4—because
 it is the separated, the dead body and blood
 of Christ, which we offer and eat—that is, His
 death,—and, in so doing, profess that we are
 partakers of His death, and die with Him—

for us in the flesh the curse decreed
in Adam—Gen. ii. 17—and gained
it and by it, eternal life through
Rom. viii. 11, 13 : Exod. xii. 7, 13
Zech. ix. 11 : Lev. xiv. 6 : Heb. ix.

SECT. IX. — *Points of the Compass
of the World.*

The South,—is the Holy Spirit. See
ap. Corn. à Lap. in Isai. 268, 1, B.
The seven-branched candlestick—
Spirit,—was placed on the south
Tabernacle, Exod. xxvi. 35 : while
Christ—was on the north.

The candlestick, or at all events the
upon it, were the Holy Spirit,—for
lamps were the seven eyes of the
1 John i. 7 : Dan. ii. 31 and ii. 45 to 47

At Zech. ix. 14, it is said, 'The Lord God shall go with whirlwinds of the South:' that is, preachings by the Holy Spirit.

At Ezek. xlvii. 1, the waters of the Holy Spirit came down from under the right side,—that is, the south side of the house, at the south side of the altar. That the right side is the south side is explained in the same verse: for it is said, the fore-front of the house was toward the east; and the Hebrews always supposed themselves to be looking towards the east; therefore the right was the south, and the west was behind them, Gen. x. 18 (translated 'afterward,') Zech. xiv. 8. And accordingly, at 1 Sam. xxiii. 19, the right side is translated 'south,'—as explained in the margin.

The Egyptians also reckoned north and south to be the right and left, in the same manner, and for the same reason, according to Plutarch, in his Isis and Osiris (Pol. Synop. on Gen. xiii. 9), Onkelos, and the Samaritan version, translate Gen. xiii. 9, north and south; which, in the original, and in all the other versions, is left and right.

St. Gregory (in Cant. cap. iv. 16), says, 'Per Austrum vero, calidum scilicet ventum, Spiritus Sanctus figuratur, qui dum mentes electorum tangit, ab omni torpore relaxat, et ferventes facit, ut bona quæ desiderant operan-

against the south,' 1 Kings, vii. 3

The North : — 1. evil : punishment :

This figure probably had its app
the circumstance that the ene
Jews came mostly from the nor
14 ; vi. 1.

Ezek. i. 4 ; xxxix. 2 : Zech. ii. 6 ; 1

20 : Cant. iv. 16 : Num. ii. 25,
xlviii. 1, 2, and Rev. chap. vii. —

the northernmost tribe, is omitted

The north signs all evil, Corn. à 1

miah : 'Aquilo frigidus significat

num diaboli,' 592, 2, B. 1187, 1

tristia et Dei vindictam,' 575, 2.

erat infaustus et infestus,' 806,

mysticè denotantur gentes vel

1191, 1. D. 2. A ; 1192, 1. &c.

on Revel. chap. vii., 349, 1. A.,

placed in the north, in Ezek

their blood was received in the sacred vessels of service on the north. The sin-offerings of the whole congregation, and of an individual, were slaughtered on the north side. The burnt-offering was slain on the north side, and the blood was there received in the vessel of sacred service.' *Jewish Liturgies: Morning Service*, p. 109.

So was the table, which supported the bread of Christ's offered body, Exod. xxvi. 35.

Ezek. xl. 44, 46. At Ezek. xlvii. 2, the angel brought him out the way of the gate northward, *i. e.* by Christ's sacrifice, to the waters of the Holy Spirit. St. Gregory. See Alcazar on Apocal. ap. Corn. à Lap. on Matt. 446, 2, A., and Corn. à Lap. on Ezek. x. 3, 4.

Where it is said, Ezek. xlvi. 9, 'He that entereth in by the way of the north gate to worship shall go out by the way of the south gate, and he that entereth by way of the south gate shall go forth by the way of the north gate, he shall not return by the way of the gate whereby he came in, but shall go forth over against it,'—seems only to signify that a man's worship shall be straightforward and direct: not turning back and wavering: single-eyed, and not looking back to the world: not serving God and Mammon, but with entire self-devotion and service.

East,—ἀνατολή: which is both the east and the day-star:—Redemption:—Christ, rising and

This figure is taken perhaps, not idolatries of the East, but ch. Solomon dedicating the Mo which was on the east of Jer building of altars there to th many heathen wives; which that account the Mount of Corru xxiii. 13. The Mount of Ol (Zech. xiv. 4) is probably the Ge Church; which first divided E into the Eastern and Western (afterwards North and South, testant and Roman Catholic Ch rope.

The Dead Sea also, heathendoi to be healed by the living wa Temple, was toward the east, 9, 11: Joel, iii. 18.

The four points of the compass

SECT. X.—*Colours.*

Blue,—the colour of the sapphire:—heaven: the floor of heaven. Exod. xxiv. 10: Ezek. i. 26; x. 1: Exod. xxvi. 4; xxviii. 28, 31, 37: Num. iv. 6; xv. 38.

Red:—the blood of Christ. Exod. xxv. 5: Num. xix. 2: Isai. xxvii. 2; lxiii. 1, 2, 3.

—fiery: cruel. Ps. lxxv. 8: Zech. i. 8; vi. 2: Rev. vi. 4; xii. 3; xvii. 3, 4.

Blue, purple, and scarlet:—the riches, beauty, and glory of creation. Blue,—air, the firmament. Purple,—water, the sea, οἶνοπα ποντὸν. Scarlet,—fire. Fine twined linen,—earth,—flax, the production of the earth. Exod. xxv. 4; xxvi. 1, &c.

Green: the emerald: the verdure of spring:—Redemption: salvation. Gen. ix. 13: Rev. iv. 3; xxi. 19. ‘Suffered under Pontius Pilate, was crucified, dead, and buried: rose again.’ See Precious Stones, Sect. vii., *suprà*; the Branch, Isai. xi. 1: Jer. xxiii. 5: Zech. vi. 12.

SECT. XI.—*Nations.*

Amalck:—the world and the flesh. Gen. xxxvi. 10, 11, 12. Descendant of Esau, by Adah the Hittite, and Timna the concubine of Eliphaz. Exod. xvii. 8, 11, 12, 14, 16: Num. xxiv. 20:

Deut. xxv. 19 : 1 Sam. xv. 3, 9 21 ; xxxv. 17 : 1 Chron. iv. 43.

Babylon:—gold : Mammon : the pride and idol of riches. Jer. li. 7, 12, 13, 63, 64 : Isai. xiii. Dan. iv. 30 : Zech. v. 6, 7, 8, 9, 10, 11 : Rev. 19 : xvii. 5 ; xviii. 10 to 21.

Edom : Esau : Idumea :—the Gentiles : Rome : the bitter persecutor. Alcázar says, Idumea is the Roman empire, and Bozrah, its capital, is Rome. Amos, ix. 11, 12, as quoted by St. James, in Acts, xv. 14-17 : Num. xvi. 18 : Ps. lx. 9 : Isai. lxiii. 1 : Isai. xxxiv. 5, 6 : Obadiah, 10-14, 21 : Deut. xxiii. 7 : Gen. xli. 22 : 'The voice is Jacob's voice, but the hands are the hands of Esau.' This probably signifies the Gentilo-Christian Church, which, with a profession of Christianity, is heathen and worldly in its philosophy, reasoning, and practices. And though, at Romans, chap. x. St. Paul seems to compare Jacob to the elect Gentiles and Esau to the rejected Jews, this is only to illustrate God's free and unmerited mercy. And he says expressly in chap. xi. that Jacob shall become God's Israel again, being grafted again into his own olive stock : that is, Jacob and Esau shall again change places, and the Jews shall be the teachers of perfected Christianity to the Gentiles, who now are leavened with heathen philosophy and pursuits,—having the hands of Esau. Then, on the return of Jacob, shall

Jew and the Gentile be reconciled. Gen. xxxiii. 4.

Moab :— Sensual worship: the idolatry of lust. Num. xxv. 1, 2, 3: Isai. xxv. 10.

Sir George Rose, in his *Scriptural Researches*, says that Moab and Ammon, born of incest, Gen. xix. 37, 38, are types of the Gentile-Christian Church, which is incestuous;—that the mixture of heathen worships with Judaism, under the Law, was represented as fornication; but the mixture of heathenism with Christianity, in modern Christendom, being so much more heinous, is properly figured as incest.

Egypt :— the bondage of sin. Gen. xv. 13; xlvii. 29: Exod. iii. 7: Deut. xvii. 16: Josh. v. 8, 9; Hos. xi. 1: Isai. xi. 15: Acts, vii. 39: Rev. xi. 8.

Assyria :— tyranny and oppression. Isai. x. 5: xxx. 31; lii. 4: Mic. v. 5, 6: Zech. x. 11: Isai. xix. 23.

N.B. Each of these is sometimes put indifferently for the Gentile world, the nations: the enemies and oppressors of God's true Israel.

Enemies: especially in the Psalms, typically mean—temptations. Ps. ix. 3; xvii. 9 (Prayer-Book vers.); xviii. 48; xxiii. 5; xxv. 2, 19; xxvii. 2, 6, 11, 12; cxliii. 3, 9, 12.

Gal. vi. 15, 16 : Rom. ii. 29 : Can
spiritual seed, Rom. ix. 7. 8.
of prayer, Gen. xxxii. 28: H
Cognate with 'Jezreel,'— the inn
of God, Hos. ii. 22, 23 : Gen. xx
—the Church of God : the twel
figured by the pomegranate wit
sions, containing an innumerable
seeds.

Moses' wife :— a Gentile : and who h
was probably a type of the Ger
and so probably was

Joseph's wife,—who also was a Gentil
manner had two sons who are me
These were typical of the Gentile
cause Gentile Christendom has
into the Eastern and the Weste
Western Christendom has in
been divided into the Protestant

heathen. He was also, though the first-born, disinherited, like the Gentiles, and like Esau, for his profaneness and profligacy.

The *Wife*,—is Christ's bride, the Church.

Joseph's wife typified Christ's bride, the Church, in his exaltation :

Moses' wife, Christ's bride in his rejection (? by the Jews). Macintosh : *Notes on Genesis*.

? Both of them, his Church among the Gentiles.

The *Husband*—is Christ. 'Thy Maker is thy husband,' Isai. liv. 5 ; l. 1 ; lxii. 4, 5 : Jer. iii. 14 ; xxxi. 32 : Hos. ii. 2, 16, 19.

Moses,—is the Law : which, being of works and not of faith, could not enter into the promised land, the kingdom of God,—because of unbelief : Num. xx. 12. Moses, the Law, as Elijah, the Prophets, testified to redemption by Christ's death and his entrance thereby into his glorious kingdom, at the transfiguration.

Aaron,—was Christ, especially in being clothed with gold, blue, purple, scarlet, and fine twined linen,—all the graces and beauty of holiness, and divine perfection,—'for glory and for beauty,' Exod. xxviii. 2, 6, 8 : in bearing the names of the twelve tribes,—of mankind, upon his shoulders and his breast (vv. 9, 12, 13-29) : the Urim and Thummin (v. 30) : and in bearing the plate of pure gold upon his forehead, having the engraving upon it, 'holiness (belongeth only) to the Lord.'

David: Beloved,—Christ : 1 Sam. xvii. 50, 51 ; xxiv.

16: Exod. xxxiii. 11: Deut. xx
iv. 14; x. 12; xviii. 10; xxiv. 25
iii.: Matt. i. 21.

Wherever the word 'salvation' occ
to import the name 'Jesus,' Sav
xxxii. 15: 1 Chron. xvi. 23, 35: P
6; lxxv. 5; lxxix. 9; lxxxv. 4; xc
Luke, ii. 30, 31, 32.

John:—praise, Luke, i. 13, 63, with 6.

Agar:—as a type of bondage under th
plained, Gal. iv. 22-31.

There are many others which may b
of special study towards the full un
of Scripture. See some of these e:
Wm. Beeston, 'in his 'Etymology an
Character of Proper Names,' 1843.

(chap. xxvi. 19, 21), which means the Holy Spirit: Cant. iv. 15: John, iv. 10, 14; vii. 38, 39. Dan—the symbol of idolatry and evil—was at the extreme north, Beersheba was at the extreme south, of the Holy Land, as it is constantly said, ‘From Dan to Beersheba;’ and the south was the symbol of the Holy Spirit (above, p. 464). Beersheba was also the constant final residence and rest of Abraham and Isaac (Gen. xxi. 33, 34; xxii. 19; xxvi. 23; xxviii. 10), as the gift of the Holy Ghost at Pentecost was the final rest and refreshment of the disciples after their trials, doubts, and expectations in the crucifixion and going away from them of their Lord, seven weeks after His resurrection. So, Abraham made his covenant with Abimelech at Beersheba with seven lambs—the number of the Holy Spirit, Gen. xxi. 28. Hagar also found the well of water, which was the water of life to her and to her son, in the wilderness of Beersheba, Gen. xxi. 14, 19.

Lehi: ‘Jaw-bone,’—signifies conversion of thousands of the Gentiles by the foolishness of preaching, 1 Cor. i. 18, 21; ii. 14; iii. 18, 19. Judg. xv. 17, 19.

It is immaterial whether the spring of reviving water came out of the jaw itself, or out of the place named after it; for it is the name, the word, which is material, and signifies the doctrine. But it is probable that

Isaiah, lxv. 10, says, 'The valley shall be a place for the herds to for my people that seek me;' and 15, says, 'The valley of Achor door of hope' to Judah and is the trouble and anguish which suffer in their captivity and disprove the Gentile nations, shall bring an acknowledgment of the truth and be to them the much tribulation which they shall enter into the God. The 'valley' signifies the made humble and contrite; 'Achor' that they are humbled by trial and The 'wilderness' signifies the same and the revelation to Isaiah is in his prayer, 'Thy holy cities are a Zion is a wilderness, Jerusalem a (chap. lxiv. 10). And in Hosea

Elah, curse :—David conquered Goliath, typifying Christ's conquest of the devil—'in the valley of Elah'—curse, 1 Sam. xvii. 2. The devil was cursed, and the world was cursed for Adam's sake at the fall (Gen. iii. 14, 17); and the Redeemer took this curse upon Him, and suffered for our sake upon the cross: having been typified by the brazen serpent lifted up by Moses in the wilderness. He humbled Himself in this valley, and became a curse for us.

The devil brought this curse upon man, and upon the Lord; and 'the Philistine cursed David by his gods' (ver. 43), but David and our Lord caused the curse to fall back upon their own heads.

The *Valley of Jehoshaphat* (of judgment), Joel, iii. 2, 12 :—Is the judgment with which God's true Israel—perhaps the Jews themselves, when converted, shall conquer by converting all the nations of the world, and among them the Gentile Christians; and bring them into captivity to the pure law of Christ,—in the time when the saints shall judge the world, and the apostolic preachers shall judge angels (1 Cor. vi. 2, 3), and judgment shall be given to the saints of the Most High, and the saints shall possess the kingdom, Dan. vii. 22, and Rev. i. 6; v. 10; xx. 4.

Baca, misery :—Psalm lxxxiv. 6 (compare the Bible and Prayer Book versions).—It is the same word as 'mulberry-trees,' 2 Sam. v. 23, 24.

the finding it a well, means that baptism (Luke, xii. 50 : Matt. x we must enter into the kingdom drink abundantly of the Holy attain to Zion the holy city, a right and the left hand of God.

Jezreel, the seed of God :—The Jew perision, and in their preaching a to all the Gentile nations. Tl described in Hosea, chap. i. vv and chap. ii. vv. 22, 23. In the vv. 4, 5, declare that God will c the kingdom of Israel, and ban disperse them in foreign count was the fate in those times of c tions. Then vv. 10 and 11 propi *Jezreel*, the seed of God, shall s as numberless as the sand of t they shall be converted to be st

married to Him. And ver. 22, adopting and expounding the name 'Jezreel'—the seed of God—declares that God will sow her in the earth for the conversion of the Gentiles, who were not before God's people. And vv. 20, 21, 22, show that this shall be when the Jews are converted and listen to the Gospel,—for that then they shall be fitted and endowed to preach to the nations, and 'they,' the nations, then 'shall hear Jezreel,' the Israelitish preachers, the seed of God.

Lebanon,—the Gentiles: So translated by the Chaldee Paraphrast at Cant. iv. 8 ; also v. 15. Isai. x. 34 ; xxix. 17 ; lx. 13 : Zech. xi. 1.

Armageddon,—is Sebastopol, Rev. xvi. 13–21. Ver. 16 says, 'He gathered them together into a place called *in the Hebrew tongue* Armageddon;' that is, the name of the place was not Armageddon, but it should have a name, which, if rendered into Hebrew, would be 'Armageddon.'

Now Sebastopol, Σεβαστοπόλις, is in Greek exactly the same as what Armageddon is in Hebrew. אר Ar is πόλις, a city ; מגד maged is σεβαστὸς, *sebastos*, *augustus*, august, imperial, or, reverend. It is the title, *augustus* (Lat.), σεβαστὸς (Greek), which all the emperors of the Roman Empire, West and East, adopted, and added to their names upon their assuming the imperial throne and title. The word אר ar, is plain. The word

and one of the chief titles of that which was at the time of the officers, English and other part in it—was the order of the day from the same word.

‘Armageddon,’ therefore, is ‘Sebastopol,’ Revel. chap. xvi. ver. 16, says, ‘And he shall gather them together to Sebastopol.’

Now this is a great and signal prophetic history. It is common to us to look forward to the great battle of Armageddon. But this is not the Scripture. The Scripture calls it ‘The battle of that great day of the Almighty.’ And it then says, ‘Behold, I come quickly, and my reward is with me, to give every man according to his work.’ And it then says, ‘I am Alpha and Omega, the first and the last, the beginning and the end.’ And it then says, ‘Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in by the gates into the city.’ And it then says, ‘And he shall gather them together to Sebastopol.’ And it then says, ‘And he shall gather them together to Sebastopol.’ And it then says, ‘And he shall gather them together to Sebastopol.’

it, that we have now entered upon, and are now in the eventful battle and final war of the great day of Almighty God,—after which He says (ver. 17), ‘It is done.’

This great day and final battle is the work and judgment of the seventh vial, ver. 17–21. The preparation for it is the sixth vial, the drying up of the great river Euphrates, that the way of the kings of the East might be prepared, ver. 12. It is generally considered that the drying up of the Euphrates is the senility and dissolution of the Mahometan power, and the empire of the Turks. This is exactly preparatory to and coincident with the Crimean war. Though the Crimean war was undertaken for the preservation of the Ottoman Empire, the Turks themselves considered it a bad omen, and thought that their association and intermixture with the European nations, and their being supported by them, would be a weakening of the Mahometan religion, and principles, and exclusiveness. And so it has proved. From that time exclusion of Christians from honourable offices has been removed by treaty; Christians are no longer called Christian dogs; they are allowed to visit their mosques; and the Sultans have from that time made it their policy to be admitted into the pale of European nations, politics, and institutions. Europeans are making highways through their countries to all parts of Asia;

Accordingly we see the Sultan o
Khedive of Egypt, the Shah of P
Zarevitch of Russia—which i
Eastern nation—the ambassa
China and Japan, with others
Europe, and learning from the
and manners, and institutions, a
to adopt them; and, we cannot
soon, their religion.

What the three unclean spirits lil
of the mouth of the dragon, and
and of the false prophet,—the sp
working miracles, going forth to
the earth and the whole world to
to the great battle, may be, r
subject of conjecture. But it i
that the Crimean war was broug
the ambition of the Latin and
Churches. and of the Mahometan:

the ambassadors of the northern Dragon, Russia ; of the Beast, Romanism, and Romanised France ; and of the false Prophet, the Mahommedan. But these seem very inadequate to introduce so great a conjuncture as the great day of God Almighty.

These things are deserving of deep study and reflection. One conclusion only seems certain, that we are at this time entered into the battle of that great day of God Almighty ; in accordance with which we see all the nations of the world being brought together by railroads and steamers, and rapid and cheap postage, and by the electric telegraph ; and that, concurrently with this, all opinions and institutions and social relations and empires are being changed, and by this means assimilated.

And the conflict is chiefly a religious and a spiritual one. The Seventh Vial is poured out into the air. And we see that one present conflict is between the powers of the world and the Pope,—between Reason and Romanism ; of which last the endeavour is to divide every nation against itself ; and having done this, to bring about the great universal war, which is now gathering and impending in Europe, which may go on for more than a generation ; and is intended to end in the re-establishment, but will end with the ruin, of the Papacy, if not of all the kingdoms and nations together with it, and present forms of Christianity.

It was not the profession of this treatise to propose particular opinions and applications ; but one point seemed to be of such present and permanent importance that it might reasonably be admitted to form a single exception.

SECT. XIV.—*Actions.*

Eating :—adopting, making your own, your wish, desire and object in life.

Gen. ii. 17, the tree of knowledge.

Exod. xii. 8, 9, the Passover lamb ; ver. 20 unleavened bread. And the sacrifices.

Ezek. iii. 1, Eat this roll, ‘Go, speak ;’ the same as Isai. vi. 8, ‘Here am I, send me ;’ to become an ambassador, one that takes upon himself the person and character of another.

So, Rev. x. 9, 10, 11, ‘Give me the little book,’ ‘Take it and eat it up,’—‘My belly was bitter’—‘Thou must prophesy,’ &c., that is, proclaim God’s bitter judgments, as having God’s mouth and heart.

And Jeremiah says, xv. 16, ‘Thy words were found (by me), and I did eat them ; and thy word was unto me the joy and rejoicing of mine heart : for I am called by thy name, Lord God of Hosts.’ And God says, ver. 19, ‘Thou shalt be as my mouth.’

Eat,—means, therefore, to convert,—to appropriate as a possession and conquest ; for no appropriation is so great as that of a zealous apostle for

verts, or enjoyment so lively as that of acquiring and feasting upon them. Therefore, Isai. xxx. 24, says, 'The oxen and the young asses that ear the ground,'—the laborious, unlearned apostles, 'shall eat clean provender,' shall make pure converts. The word is **אָכַל** which means to devour greedily; and is used of the fire consuming the sacrifices, and of wild beasts and locusts (Parkh.). It means also to enjoy, delight in (Gesen.). And our Lord invites His Apostles, after they have taken the 153 great fishes,—the converts of all the Gentile nations,—to come and dine on them, John, xxi. 5, 10, 11, 12. And God says to Peter, regarding the wild beasts and four-footed beasts of the earth, let down to him in the sheet, and figuring to him the Gentiles, Rise, Peter, slay and 'eat,' Acts, x. 13. So our Lord hungered for disciples when He eagerly searched the barren fig-tree, Matt. xxi. 18. So, ? Rev. xix. 18.

All this, the 'eating,' in Genesis, and in Ezekiel, and in the Apocalypse, and elsewhere, explains that, in the Lord's Supper, the eating signifies the adopting and appropriating Christ and His death, and His atonement, to ourselves; and making ourselves one with Him in His sufferings and death, that we may partake with Him also in His resurrection and ascension; and that with the greatest eagerness and completeness, and sense of enjoy

‘Eating His flesh is feeding spiritually on His divine merits, and drinking His blood is receiving by faith the all-sufficient atonement made by the shedding of His blood upon the cross.’ (*Ritualism*, by a Lutheran man). It is the doing this heartily and tirelessly, with the utmost zeal, and eagerness, and enjoyment, so that in all our acts, words, mind, and motives, and self-sacrifice, and resurrection joy, we become one with Christ and a part of Him, and He with us.

Howell Harris said on his death-bed, ‘I want my spirit eat His words.’

The New Zealanders consider, when they eat a person, that they eat his spirit and make it their own.

The Jews say, ‘Israel shall have no more Messiah, since they ate Him (*i.e.* enjoyed Him) in the time of Hezekiah;’ and again, ‘Israel shall eat the years of the Messiah.’ (*Exodus Rabbah and Mishna*, p. 293.)

‘To eat is to believe,’ Archbishop Whately (*Cautions for the Times*, p. 137); that is, to believe with all the soul and strength, with a belief that adopts and makes us one with Christ practically: in all our thoughts, words, actions and life. This is plainly set forth in John, chap. vi. vv. 29 to 38, where to ‘believe in Him’ and to ‘come to,’ and to ‘eat the flesh of’ Christ are made synonymous. Ver. 32, 33, 35, 50, 51, 55, 58, Jesus says He, that is, His flesh.

is the Bread from heaven ; ver. 50, 51, 53, 54, 57, 58, He says, He that '*eateth*' Him, that is, this bread, that is, His flesh, shall *live for ever*; ver. 29, 35, 36, 40, 47, He says, he that *believeth*' on Him hath *everlasting life*; and ver. 35, He says, He that 'cometh to' me shall never hunger, and he that 'believeth' on me shall never thirst,—in which He shows that 'coming to' and 'believing' are one and the same thing. The passage gradually rises in metaphor and figure from 'manna' to 'bread;' from 'bread' to 'His flesh;' and, in like manner, and at the same time, from 'believing,' and 'coming to,' to 'eating.'

In conclusion, the passage, at ver. 56, inculcates that all these are the same truths as that first above indicated, namely, that eating signifies identity and perfect union, for in it our Lord says, 'He that eateth my flesh and drinketh my blood *dwelleth in* me, and I *in him*.'

Our Lord says expressly of Himself (Luke, xxii. 16): 'I will not any more eat thereof (of the Passover) until it be fulfilled in the kingdom of God;' that is, my dying and being offered as the Paschal Lamb is my eating of the Passover.

Drinking:—has much the same meaning as eating: it is to make your own; to identify with and make a part of yourself. It is often used

loved.'

Ps. cx. 7, 'He shall drink of the
way,' that is, submit himself to him

Jer. xvi. 7, 'The cup of consolation

Jer. xxv. 15, 'Cause the nations to
wine-cup of fury.'

Zech. ix. 15, 'They shall drink, and
as through wine'—of the Gospel.

Matt. xx. 23, 'Ye shall drink indeed
—the baptism of suffering.

Luke, xxii. 30, 'Eat and drink at my
Lord's Supper.

John, vi. 53, 'Except ye eat the fles
of Man and drink his blood.'

John, vii. 37, 39, 'If any man thi
come unto me and drink.' 'This
the Spirit, which they that belie
should receive.'

1 Cor. xii. 13, 'All made to drin

Jer. xxxi. 26, 'Upon this I awaked, and beheld : and my sleep was sweet unto me ;' that is, through the sense of what God had promised in ver. 25, 'I have satisfied the weary soul, and I have replenished every sorrowful soul,'—by the man compassed by a woman prophesied of in ver. 22.

Daniel, viii. 18, says, 'As he was speaking to me,' namely, while he was saying unto me, ver. 17,—'Understand, O son of man ; for at the time of the end shall be the (fulfilment of the) vision,' 'I was in a deep sleep on my face toward the ground ; but he touched me and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation ; for at the time appointed, the end, shall it be ;' that is, ver. 23, the Mahometan tyranny shall arise, and be overthrown,—after the death and resurrection of Christ,—in the Christian era. Again, Dan. x. 9, 10, the same typical occurrence is repeated,—'When I heard the voice of his words then was I in a deep sleep on my face ;—and, behold, a hand touched me, and set me upon my knees and upon the palms of my hands.' And then the vision ends with a continuation of the prophecy concerning the same wilful king, the Mahometan power and persecution, till the successful establishment and final overthrow of his tyranny,—xi. 36 to 45, and xii. 1, and to the end.

the candlestick, the Church ; and
of the Holy Spirit, which was given
Christ, after His death and resurrection.
Again, the three disciples at the Transfiguration
were heavy with sleep, from which
to see the glory of Christ, obtained
after ' His decease,' by His crucifixion
and resurrection (Luke, ix. 31, 32). St. Paul
adds, ' He charged them that they should
show to no man what things they had seen,
until the Son of Man were risen from the dead.'
But the great example of all was
the sleep which fell upon Adam (Genesis 2:2-3)
out of which Eve was created ;—the type
of the birth of the redeemed Church of Christ.
His death, resurrection, and ascension.
Alcazar considers Jacob's sleep (Genesis 28:10-12)
to have been a type of Christ's
vision to be the promises of the th

Sleep—is death, according to the Chald. Paraph. on Cant. ii. 7.

And see 1 Kings, xix. 5, 6, Elijah sleeping under a juniper-tree, and fed with bread and water,—? Christ and the Holy Spirit,—strengthening him to go and see the vision of Divine grace, at the holy mountain, in the kingdom of God.

Hunger and thirst:—unsatisfied longing after happiness.

Matt. v. 6 : Luke, i. 53 ; vi. 25 ; xv. 17 : John, vi. 35 : Isai. xlix. 10 : Rev. vii. 16 : Matt. xxi. 18 : Ps. cvii. 9.

Riding,—is conquering, ruling ; Genebrard, at Ps. xlv. 4, 5.

Rev. vi. 2, 4, 6, 8 : Deut. xxxii. 13 : Ps. lxvi. 12 ; lxviii. 4, 33 : Zech. i. 8, 10, 11 ; vi. 2, 3, 7, 8 ; ix. 9.

Slaying, slaughter:—conversion, making converts ; subduing the world, the flesh, and the devil in man.

Acts, xi. 7, ‘ Rise, Peter, slay and eat.’

Isai. xi. 4 ; xxvii. 1 ; xxx. 25 ; xxxiv. 6 ; lvi. 9 ; lxvi. 16 : Jer. xii. 9 : Rev. xix. 17, 18, 21.

Slain, died:—spiritually and religiously dead. Ezek. xi. 6 ; xxii. 3 ; xxxvii. 9 : Rev. viii. 3 ; xvi. 3 : Isai. xxii. 2.

New song,—of joy, praise. Ps. xxxiii. 3 ; xl. 3 ; xcvi. 1 ; xcvi. 1 ; cxliv. 9 ; cxlix. 1 : Isai. xlii. 10 : Rev. v. 9 ; xiv. 3.

Circumcision,—in its effect and end, it represents a change of heart ; a turning from the world, the flesh, and the devil. Gal. x. 16, and xxx. 6, and Rom. xiv. 17, and so is the reception of the atonement of Christ.

In *Circumcision*,—the shedding of blood, has been an essential principle of the Law. In Exod. iv. 25, 26, Zipporah says to Moses, 'bloody husband art thou to me because of the circumcision.' And it is required in the Law which shows it to be a very serious thing (Book i. art. 6). And Moses was called the blood of his bride (*Notes on Exodus*). This is precisely what Christ is to the Church. Her connexion with Him

Long life, length of days,—is eternal life. Ps. xxi. 4 ; lxi. 6 ; xci. 16.

Baptism,—is a descent, a drowning under the waters ; a dying to the world, and rising again from it, by resurrection to a new, a spiritual life—being born again of water and the spirit, John, iii. 5 ; Rom. vi. 2–8.

It is explained to be the enduring of persecutions, and obedience unto death,—Luke, xii. 50, ‘I have a baptism to be baptized with ;’ and Matt. xx. 22, ‘Can ye drink of the cup that I drink of, and be baptized with in the baptism that I am baptized with ?’ All which is professed by the act and submission to baptism.

SECT. XV.—*Furniture of the Tabernacle.*

It is beyond my design to give explanations of particular types : my pretension being only to give meaning to those which are in frequent use ; and as such come within the pale of general principles of Interpretation. But I have been already forced to go beyond this rule on some occasions ; and the symbols furnished by the Tabernacle and its parts are of such fundamental importance, and are made the subject of such constant reference in all parts of Scripture, and in the New Testament especially, that I think it fit to give a general enumeration of them, with a suggestion of their meaning and application.

as those which I should have appropriation and amplification. And I have more.

The *Tabernacle*, the *Temple*:—is C ing (tabernacling) with men, Hicarnate. John, i. 14: Heb. ix. 3: Gen. xxviii. 16, 17: 1 King 20, 30.

—Also the Church, in the new which is Christ's body, Col. i. 18 27. Ye are the Temple of God, & of God dwelleth in you, 1 Cor. The Church is put in Christ's Christian era. Therefore it is (the Temple. The cherubims a into the apostles and evangelists has twelve gates, which are the angels of the Twelve Tribes: but the Tabernacle had but one gate; and the

John, x. 1-18; xiv. 6: Gen. vi. 16; vii. 16: Ezek. xl. 6: Rom. v. 2; Ephes. ii. 18.

The *court* of fine linen:—Christ's righteousness encircling His redeemed, and barring the sinner's approach, except through Christ, the way. Ps. xxiii. 3: Rev. xix. 8: Ezek. xl. 5: Isai. xxvi. 1: Nehem. i. 3; iv. 6; xii. 27: Ps. xlviii. 12, 13, 14; Lam. ii. 18; Rev. xxi. 12.

The *court-gate*, of blue, purple, and scarlet:—Christ the Way. Ps. c. 4; cxviii. 19, 20: Matt. vii. 13, 14; John, xiv. 6.

The *outer covering*, of badger skins:—Christ in humiliation, in the flesh, in the form of a servant, the carpenter. Ps. xxii. 6; lxix. 7, 8, 19; lxx. 5: Isai. xlix. 7; lii. 14; liii. 2, 3; Mark, vi. 2, 3: Luke, xv. 2: John, i. 10, 11, 14: 2 Cor. viii. 9: Phil. ii. 6, 7.

The *inner covering*, of ram's skins dyed red:—Christ the passover sacrifice, sheltering us by His blood—the ram being the animal principally used in the trespass-offering, and for atonement. 'Sheltered by His atoning blood,' *Christian Year*. Gen. xxii. 13: Exod. xii. 3, 7, 13; xxvi. 14; xxxvi. 19: Levit. v. 15, 16, 18; vii. 8; Ps. lxvi. 15: Isai. l. 5, 6; liii. 4, 7: Lam. iii. 1: Mark, xiv. 36; Luke, xii. 50: John, vi. 38; x. 17, 18; xviii. 11: Rom. v. 19: Phil. ii. 8: Heb. v. 8; ix. 22.

The *outer set of curtains*, of goats' hair—called 'tent;' *הֶחָלָק*, as distinguished from the set of curtains, the tabernacle:—Christ



kid of the goats for a sin-offering' t
xxviii. 15, 22, 30 : Isai. liii. 5, 6, 10
v. 6, 8 : 1 Cor. xv. 3 : 2 Cor. v. 2
26-28 ; x. 12 : 1 Pet. ii. 24 ; iii. 18 :

The doubling of the sixth curtain in t
the half-curtain which remained ov
and the superfluous cubit over the :
xxvi. 9, 12, 13), show the superab
ficiency of Christ in His office of
A similar explanation will be g
'half' over in all the proportions of
The *inner set of curtains*—of blue, pur
and fine-twined linen, 'embroidere
rubims, called the Tabernacle ;
dwelling :—the exaltation and
Christ ; His divine perfections an
His conversation in heaven, &c
It is to be noted that this, and all
denote Christ's incarnation — His

The *boards and bars* (the framework) of the tabernacle, overlaid with gold (not pure gold):—the holy person—the humanity—of Christ. Exod. xxvi. 15, 24, 28,—coupled together beneath, and at the head, so as to make one ring, or enclosure. Isai. vii. 14; ix. 6: Matt. i. 25; xxvii. 54: Luke, xxiii. 47: John, i. 14; ii. 19, 21: Gal. iv. 4: 1 Tim. iii. 16: Hebr. chaps. i. and ii.; ix. 11; x. 5: John, viii. 46; xiv. 30. Sockets of silver, Exod. xxvi. 21,—purity of walk and conversation.

—Secondarily; after Christ's ascension: the Church, the body of Christ:—the temple of the Holy Ghost. 1 Cor. iii. 16; vi. 19: 2 Cor. vi. 16: Eph. ii. 20, 21, 22: 1 Tim. iii. 15: Heb. iii. 6: 1 Pet. ii. 5: 1 Cor. xii. 27: Eph. iv. 12, 16; v. 23: Col. i. 18.

The *holy of holies*: in total darkness (Ps. xviii. 9: 1 Kings, viii. 12: Lev. xvi. 2); incomprehensible (Isai. lxiv. 4: 2 Cor. xii. 4); cubical, *i. e.* perfection; lined with pure gold, 1 Kings, vi. 20:—Heaven, the immediate Presence and dwelling-place of God the Father, Son, and Holy Ghost, to which we now have access through the second veil. Rev. xv. 5: Isai. lvii. 15: Ps. cii. 19: Heb. vi. 19, 20; ix. 12, 24, with viii. 4.

The *second veil*; of blue, purple, scarlet, and fine-twined linen, embroidered with cherubims:—Christ's body, human and divine, rent in His Crucifixion; revealing therein His divinity;

by whom we have access to the kingdom of heaven. Exod. xxvi. 31 : Eph. ii. 18 ; iii. v. 30 : John, xiv. 6 : Rom. v. 2 : Matt. x. 51 : Rev. xv. 5 ; Heb. x. 5, 19. 20 : I. vii. 4.

Christ's glorious body, Phil. iii. 21.—The signifying heaven, the celestial blue of sky : purple,—water, the sea—*οἰνόπαι* *παι* scarlet,—fire, love—obedient to the suffering death : fine-twined linen,—earth, the precious produce of the earth—which clothes us with the pure and perfect righteousness of Christ. All together, the four elements, the creatures by which God reveals Himself to man, a glorious and universal parable of His wisdom and beneficence, and love. Ps. xix. 1 : I. i. 20 : Rev. iii. 14.

The *mercy-seat*, *ἱλαστήριον* (Septuag. Rom. iii. 25) Propitiation, Christ the Mediator and Redeemer. Exod. xxv. 17, two cubits and a half long, and a cubit and a half broad—the halves of 'a half' signifying its superlative completeness and perfection : Heb. iv. 16.

The *Cherubim* : of the same piece with the mercy-seat—therefore in union, and of one kind with it ; of pure gold, therefore divine :—the Father and the Holy Ghost, the two divine agents of justification and sanctification. The Father resided in them ; He was hid and revealed through them (Exod. xxxvii. 9 : Heb. ix. 5) : they were the chariot of God the Father, on which

rode to come down to redeem man ; they were in the holy of holies—heaven ; and they are called by St. Paul, the cherubims of glory, Heb. ix. 5. They are, therefore, the Son and the Holy Ghost ; still with the Father in heaven : prepared before the foundation of the world, to come into the world to redeem mankind. Ps. lxxx. 1.

The *Ark* : of shittim-wood :—Christ's human nature, Exod. xxv. 10–16.

— Overlaid with pure gold :—Christ's divine holiness.

— Two cubits and a half long, one cubit and a half broad, and one cubit and a half high :—the halves in excess signifying His superabundant perfection. The same is represented by the cubit 'and a hand-breadth,' which made up the measuring reed of six cubits, of Ezekiel's temple (chap. xl. ver. 5) ; which was the same as 'the measure of a man, that is of the angel,' by which the new Jerusalem is measured, Rev. chap. xxi. ver. 17.

— The four rings and the staves :—signifying that Christ would reveal Himself and carry His redemption to the four corners of the world.

— The testimony, the law, within :—signifying that He would fulfil the law, to the minutest jot and tittle, Ps. cxxxii. 8. God's footstool, Ps. cxxxii. 7 ; *i.e.* His human nature : in whom God walked upon earth.

The *pot of manna* :—Christ the bread of life : to

THE *BRASER ALTAR* OF BURNT-OFFERING, with
 instruments, with four horns, and four
 staves:—Christ the atoning sacrifice
 human nature, for the four quarters of
 world; all nations binding themselves
 in sacrifice and self-devotion to the Father
 (Exod. cxviii. 17), which are also the
 cross, Ps. xxii. 21. See Corn.
 Deuteronomy, 1036, 1, D. Exod.
 Eph. i. 6, 7; v. 2: 1 John, i. 7, 9
 The *Altar of Incense*; of shittim-wood
 a double cube high (perfection)
 overlaid with pure gold (divine
 golden crown (of glory) round
 with two rings and staves—to carry
 efficacy to Jews and Gentiles: not
 after the consecration of Aaron
 (Exod. chaps. xxviii., xxix.)—the
 glorified humanity of Christ, 1

rings in the four corners, over against the border (John, vi. 12, 13, that enough may remain for the twelve tribes of the whole world); with the shew-bread on it, set before God alway :—Christ set forth as a propitiation for our sins, and of the whole world. Exod. xxv. 23–30 : Rom. iii. 25 ; 1 John, ii. 2 ; iv. 10.

The *Laver* :—Christ baptizing the believer with the Holy Spirit, into the new birth. Exod. xxx. 18–21. John, iii. 5 ; xiii. 10 : Eph. v. 25, 26 : Tit. iii. 5 : 1 John, i. 9 ; v. 6.

The *candlestick* : of pure gold (divine holiness) ; one shaft or candlestick, with seven branches ; of beaten work, elaborately wrought and ornamented ; of a whole talent of pure gold, with its lamps and furniture ; with seven lamps on the tops of its seven branches ; made after the pattern shown in the mount, *i. e.* in heaven :—the unity of the Holy Spirit, with its manifold gifts and graces ; which shines forth by the preaching and lives of its ministers in all the churches ; wrought out for us by the sufferings and merits of Christ ; of inestimable value ; sanctifying us through laboured and continual perfecting of ourselves in charity and good works.

Exod. xxv. 31–40 : Num. viii. 2–4.—Here the work and pattern of the candlestick are suddenly, and seemingly irrelevantly, mentioned again ; and that it is of heavenly pattern ; and it is repeated also twice, at Exod. xxv. 31, 36, that it is of ‘beaten work ;’ and the oil for the

NUM. VII. 9, 10 THE CHURCH. THIS DIS-
 cession and proximity is to show
 Levites are the ministers which are
 with and use this pure oil for the
 xxiv. 2-4); and who are to dispen-
 and graces of the Holy Spirit to
 the passion and atonement of Ch
 was represented by the Table of
 shew-bread; over against which,
 which, the lamps of the candlestick
 light (Exod. xxv. 37; xxvi. 35;
 proclaim it, and to preach the do
 Zech. chap. iv. : Rev. i. 20; iv. 5.

NOTE.—It is not to be wondered at that
 tabernacle, the door, the court of fine linen, the
 brazen altar, the golden altar, the two covering
 sets of curtains, the framework of boards, the
 mercy-seat with the cherubim, the ark, the m
 that budded, the table, &c., should all be C
 same thing is met with in Ezekiel's temple in u

Posts.—The posts of the temple are clearly explained in Amos, ix. 1, to be the priests and elders. The lintel above, which unites them together, makes then collectively the college of priests, the hierarchy. The same as the pillars of the court of the tabernacle (Exod. xxvii. 10–17 : Rev. iii. 12) ; and probably as the upright boards of the temple itself (Exod. xxvi. 18–29) ; and the palm-trees which were carved upon them (1 Kings, vi. 29) ; and upon the posts themselves (Ezek. xl. 26, 31, 34, 37).

The *lintel*, or upper door-post, and side-posts of their own houses, on the other hand, had a different signification, Exod. xii. 7, 22. The lintel was the mind and understanding—the doctrine and belief ; the side-posts were the hands and feet—the deeds and actions, the walk and conversation in life.

SECT. XVI.—*Numbers.*

One.

1. The first day of the week, Mark, xvi. 9 : John, xx. 26 ; the first day of the month, or the new moon, Num. x. 10 ; xxviii. 11 : 1 Sam. xx. 5, 18 : Ps. lxxxix. 3 : Ezek. xlvi. 1, 6 ; the first month, Exod. xii. 2 ; the first year (of the reign of Jotham, because the year in which Uzziah died,

Isai. vi. 1) in which Isaiah saw the vision of the glory of Christ ; the fiftieth year, that is, the first year after the expiration of the forty-nine years to the jubilee, Lev. xxv. 8, 10, 11 ;—all meant the same thing, namely, the resurrection of Christ, and His redeeming us, and entering as our forerunner into the land of eternal rest and blessedness.

2. The First-born, — Signify the elect : the same as the first-fruits. Heb. xi. 23, the church of the first-born ; Jam. i. 18, a kind of first-fruits of His creatures ; Rev. xiv. 4, these are they which were not defiled with women, for they are virgins : these are they which follow the Lamb whithersoever he goeth : these were redeemed from among men, being the first-fruits unto God and to the Lamb : as when Egypt's first-born were slain, and the first-born of Israel were redeemed. At Exod. xxii. 29, the first-born and the first-fruits are put together in close proximity, to show that they signify the same thing.

Exod. iv. 22 ; xiii. 2 ; xxxiv. 20 : Num. iii. 12, —I have taken the Levites from among the children of Israel instead of all the first-born ; so the Levites were elected to represent the elect ; and, qu : Whatever is said of the Levites which were taken for them, is said of God's elect church of the saints. Rom. viii. 29 : Col. i. 18 : Heb. xii. 23.

3. ' Only-begotten ' — has nearly the same

meaning. It was a common expression in Hebrew for 'dearly-beloved,' and 'chosen.' Prov. iv. 3, I was my father's son, tender and 'only' (beloved) in the sight of my mother. But David had many sons besides Solomon, 1 Chron. iii. 5-8.

Gen. xxii. 2, 12, 'Take now thy son, thine only (son) Isaac :'. . . 'Seeing thou hast not withheld thine only (son) from me.' But Ishmael was already born. The Septuagint has here ἀγαπητὸν ; the Douay has 'only-begotten ;' the Hebrew means, 'only,' 'one.'

Ps. xxii. 20, 'My darling,' for 'my soul,' is in the Hebrew, 'my only one.' The Greek is, μονογενής. So Ps. xxxv. 17, 'My darling :' Hebrew 'my only one :' Septuagint, μονογενής. Ps. xxv. 17, 'I am desolate and afflicted,' is in the Septuagint, μονογενής καὶ πτώχος. All which are in the Hebrew, יחיד, alone, only.

At Tobit, iii. 15 ; vi. 9 ; viii. 12, μονογενής is put for an only child. At Wisdom, vii. 22, In Wisdom is an understanding spirit, holy, 'one only,' manifold, subtil, lively, clear, &c.—the word in the Septuagint is μονογενής.

Rose's *Parkhurst's Lexicon* says, 'Some understand by μονογενής *beloved*, as the Hebrew יחיד is translated by ἀγαπητός, or ἀγαπῶμενος in Gen. xxii. 2, 4 (for 12), 16 : Amos, viii. 10 : Zech. xii. 10 : Prov. iv. 3 ; but Aquila, in the first and last passages, translates it μονογενής.'

reference to the second person, and to
and redemption. This symbol may
reference to the twofold nature of
senting Him as the mediator between

The cherubim, who are the reve-
diator between God and man, we
shewbread, which were Christ set
bread of life, were arranged in tw
xxiv. 6. Gideon offered the 'sec
Judg. vi. 25, 26. Among the offerin
of Pentecost were two loaves, of two
which were the bread of the first-fr
rams, and two lambs—twice mentione
17-20.

In the Feast of Tabernacles, thou
ber of bullocks were diminished day
the seven days of the festival before
rams were offered on each of these
though on the eighth day all the sacri

two : first into the Eastern and the Western Church, next into the Protestant and Roman Catholic churches, Zech. xiv. 4. Or, perhaps it may signify the great mystery, so much insisted upon by St. Paul, that the Catholic Christian Church should consist of both Jews and Gentiles.

Of this, Isaac's two sons, Esau and Jacob, seem to have been a type, Rom. ix. 12, 13; Gal. iv. 22-31.

Moses begat two sons in the Gentile Midian, when he had been rejected by the Jews, as is pointedly mentioned by Stephen, Acts, vii. 29. Joseph begat two sons of his Egyptian wife. Eber begat two sons, Gen. x. 25 : the two fathers of the Hebrew families, of the Israelites, and the Joktanites in the Arabian peninsula. Abraham had two principal sons ; which in like manner were fathers of the Israelites, and of the Arabian tribes, who maintained a partially true worship. The father of the prodigal had two sons, which seem to represent the Jewish and Gentile churches.

Reuben, though he had four, mentions his ' two sons,' Gen. xlii. 37 : Exod. vi. 14. Possibly Reuben had really only two sons. Hezron and Carmi, mentioned Gen. xlvi. 9, Exod. vi. 14, may have been his grandsons ; called his sons because they were made heads of families of the tribe of Reuben, — according to the method of Hebrew genealogy. And Reuben was the eldest son of Jacob, rejected from the birthright, — as was

typical of *Abraham* and *Isaac*; as is
Sir George Rose in his *Scriptural Re-*

The two loaves at Pentecost may
the calling of the Gentiles to a part
the Jewish Church; according to St.
sition of the Pentecostal prophecy of
pour out my Spirit upon all flesh,' a
ment by the gift of tongues and of the
Acts, ii. 17, bestowed for the purpose
ing the nations and languages.

3. The single example, in which
to Pharaoh, 'For that the dream
twice, it is because the thing is est
God, and God will shortly bring it to
if the interpretation of 'twice' were '
come within our plan, which only en
of general use. But the application
ber 'twice,' seems not to be in the wo
but in 'established by God' (Gen. x
then it comes within the - - -

‘Neither shall ye break a bone thereof,’ Exod. xii. 10 (Septuag.) and 46.

Exod. xvi. 8, ‘The Lord shall give you in the evening flesh to eat, and in the morning bread to the full;’ and ver. 12, ‘At even ye shall eat flesh, and in the morning ye shall be filled with bread:’ of the dispensations of the law and the Gospel.

It is said twice, 1 Sam. x. 12, and xix. 24, ‘Is Saul also among the prophets?’ signifying prophetically the great doctrine, as explained at the first passage by, ‘And who is their father?’ namely, that God will call His prophets out of any state of life, or station, or nation, without education for it, or order of succession; as Amos, vii. 14, ‘I was a gatherer of sycomore fruit:’ Jer. i. 5, ‘Before I formed thee in the womb I ordained thee a prophet.’

Three.

1. Expressions three times repeated,—especially words of benediction and praise, are generally interpreted as having reference to and acknowledging the Father, Son, and Holy Spirit,—that which is scholastically called ‘the Trinity.’ (But this is an abstract, scientific, and most unscriptural expression and recognition of the three Divine Persons, which could never have been met with in the language and conceptions of St. Paul or the Evangelists; and which does more perhaps than anything else to make the Christian religion

the preachers to the Gentile nation. Christianity, reverence ardently the Father, of the Son, and the Holy Spirit; they seldom or never have in the word 'Trinity.')

Moses and Aaron's blessing of Num. vi. 24-26, is so interpreted.

The doxology of the seraphims, is so interpreted.

Many examples are met with in the Scriptures—especially the Psalms of praise,—twice over; ciii. twice; cxv. 9-11; cxv. 12-14; cxv. 15-17; cxv. 18-20; cxv. 21-22; cxv. 23-24; cxv. 25-26; cxv. 27-28; cxv. 29-30; cxv. 31-32; cxv. 33-34; cxv. 35-36; cxv. 37-38; cxv. 39-40; cxv. 41-42; cxv. 43-44; cxv. 45-46; cxv. 47-48; cxv. 49-50; cxv. 51-52; cxv. 53-54; cxv. 55-56; cxv. 57-58; cxv. 59-60; cxv. 61-62; cxv. 63-64; cxv. 65-66; cxv. 67-68; cxv. 69-70; cxv. 71-72; cxv. 73-74; cxv. 75-76; cxv. 77-78; cxv. 79-80; cxv. 81-82; cxv. 83-84; cxv. 85-86; cxv. 87-88; cxv. 89-90; cxv. 91-92; cxv. 93-94; cxv. 95-96; cxv. 97-98; cxv. 99-100. Several of these are so applied by Genebrardus.

So Exod. xxxiv. 23, 'Thrice in the week shall all your men-children appear before the God of Israel.' And this is repeated in the next verse, 24, which signifies that it contained a meaning of mysterious import.

and saw the place afar off,' Gen. xxii. 4 ; and on that 'day he received his only son alive from the dead in a figure,' Heb. xi. 19. And this is a notable example how Scripture types and doctrines do not run on all fours ; the third day is the incident first mentioned, yet the reward of the resurrection comes last, after the sacrifice.

'The third day I shall be perfected,' Luke, xiii. 32.

'Jonah was in the belly of the fish three days and three nights,' Jonah, i. 17.

'Within three days ye shall pass over Jordan,' Josh. i. 11.

'After two days will he revive us ; in the third day he will raise us up, and he shall revive us,' Hos. vi. 2.

Richard Clarke says that the 'third day' in the Christian era answers to the seventh day, that is, the seventh thousand years, in the Jewish polity ; and that this verse signifies the 2000 years of Christianity before the conversion of Jews ; the third day of Christianity answering to the seventh day, or seventh thousand years, in which the Jews and others have continually expected the Sabbath of the millennium.*

For the third day is Christ's resurrection ; and Christ's resurrection is the resurrection of the world, our resurrection, the resurrection of the just, Col. ii. 12 ; iii. 1 : 1 Cor. xv. 15.

* The third day of the Gospel, compared with the second day of the law, by Richard Clarke : about 1765.

4 'Three' stages, or stories, one above the other, represented three stages of religious attainment and beatitude; called by the Hebrews the three heavens, 2 Cor. xii. 2; the 'many mansions,' it would seem, of John, xiv. 2.

The Ark was in three stories; 'with lower, second, and third stories, shalt thou make it.' And accordingly it was thirty (3×10) cubits high—'ten' being the symbol of moral and religious law: Gen. vi. 15, 16. Compare 1 Cor. xiii. 13,—'Faith, Hope, Charity.' Solomon's temple had three sets of chambers, one over the other; and the second wider than the first; the third than the second; showing forth the increase of holiness and beatitude, 1 Kings, vi. 5, 6. In Ezekiel's temple, in like manner, there are thirty chambers, in three rows, of ten each; also gradually increasing in area upwards, Ezek. xli. 6–8.

5. The 'third part,' Zech. xiii. 8, 9, is evidently the same as the remnant, and the elect: those who are the heirs of redemption and sanctification, Ezek. v. 2.

It is to be much considered whether the 'third part,' repeatedly mentioned, (Rev. viii. 7, 8, 9, 10, 11, 12, and again, Rev. ix. 15, and xii. 4),—be in like manner the elect,—the professors of Christianity; or whether that third part be not rather the third part of Nebuchadnezzar's image; the fourth part (Rev. vi. 8) being the fourth part of the image, namely, the Western Roman Empire: which would well agree with Mr. Frere's application of them.

Four.

1. The number 'four' has in general reference to the four quarters of the world, and all the nations of it; especially the unbelieving and persecuting nations.

The four kingdoms of Nebuchadnezzar's image are the principal type of it.

The four heads of the river of Eden, Gen. ii. 10; the four winds of Ezek. xxxvii. 9: Matt. xxiv. 31: and Rev. vii. 1: the four horns, Zech. i. 18; and the four thousand fed with the seven loaves, Matt. xv. 38, are other instances of it. So are the oxen under the laver in Solomon's temple, looking four ways, 1 Kings, vii. 25; and so probably are the four faces of the four living creatures of Ezekiel, chap. i., and Revel. iv. 6.

2. 'Four-square' means divine perfection.

The new Jerusalem lieth four-square, Rev. xxi. 16.

The Holy of Holies, which is heaven, was a cube in its dimensions: that is, a square squared, 1 Kings, vi. 20. So in like manner of the city of the new Jerusalem, the length and the breadth and the height of it were equal, Rev. xxi. 16.

Five.

1. The number 'five' seems generally to have reference to the Pentateuch. David chose five smooth stones out of the brook, 1 Sam. xvii. 40,

with which he smote Goliath the Philistine :—and this was a type of our Lord conquering Satan, in his temptation, by texts drawn from the five books of Moses, the Pentateuch. The five loaves which fed the five thousand, may represent the revealed word of God, the book of life,—signified by the Pentateuch. Or the five loaves and five thousand, and the twelve baskets, may represent the Law, the first Manna, with which Jehovah fed the Jews, and the seven loaves, and four thousand, and seven baskets full, may represent the Gospel,—with which Christ and His Apostles fed the nations of the four corners of the world.

If the battle of the four kings with five, Gen. xiv. 9, was typical, as is all the rest of Scripture history, then it signified the heathen powers of the world, contending against revealed truth and pure religion :—at first the powers of the world prevailed, but afterwards the whole of the spoils are recovered, and dedicated, tithed, to God.

2. The fifth part given to Pharaoh, Gen. xlvii. 24, 26 ; and added in the trespass-offering, Lev. v. 16, and vi. 5, signified, Jukes says, that the whole belonged to the recipient, and came from him. In that case it would seem that the four parts represent the whole ; and that the fifth part signs that God is the bestower not only of everything that we have in the world, but also of more than we see and have, namely, spiritual gifts, and the eternal possessions.

Six.

1. The number 'six' signifies mortal things, according to Philo (Cornel. à Lapidè on the Pentateuch, 945, 1. C.),—that is, worldly things; as Nebuchadnezzar's image, which was sixty (6×10) cubits high, and six cubits broad, Dan. iii. 1.

2. It seems to have represented the Law; namely, that which is imperfect, but introductory to perfection,—which was seven; such were the six water-pots of stone,—John, ii. 6, which were turned into the wine of the Gospel. There were six cities of refuge under the Law; there is the one city of refuge, Christ, under the Gospel.

'Seven,' which is completeness, comes out of and excels the 'six.' So the measuring reed,—Christ, of Ezekiel's latter-day temple (xl. 5), was six cubits long, of the cubit and an hand-breadth: that is, the cubit of the sanctuary, 'the great cubit,'—as it is expressly called, chap. xli. 8: exceeding the ordinary, the worldly measure.

The number of the beast,—that is of the apostasy of human theology, of science, and worldliness in the church, is six hundred and sixty-six, —666, Rev. xiii. 18.

Seven.

1. The number 'seven' is the symbol of multitude and universality, or, of our whole life (Corn. à Lapidè on 1 Cor. 231, 1. C. D. and on St. John,

is, all their lives. Seven is the universal church, Rev. i. 12.

2. 'Seven' is the number of that of the final blessing after rest (first beatitude).

The seventh day God rested ; a day was the 'Sabbath,'—which men, which the Jews, the Fathers, and the world, have looked to the seventh of the world, to be the antitype. The year was the year of rest to the land, and 7 x 7 years the Jubilee : after the return of the Israelites to their possession a jubilee of jubilees,— $49 \times 49 = 2401$ years, the return of the Jews to the land of their possession ; or perhaps the return of the world of mankind to their original possession : the rest of the world : the rest of the sanctuary, or saints, Daniel, viii. 14,

3. 'Seven' typifies the Holy Spirit, and his diversities of gifts, 1 Cor. xii. 4 (Corn. à Lapede, on St. John, 315, 1, A.)

The seven lamps of fire burning before the throne were the seven spirits of God, Rev. iv. 5. So were the seven eyes upon the stone—Christ, Zech. iii. 9; iv. 10; and Rev. v. 6. The seven lamps, therefore, on the seven-fold candlestick, must have been the same, Exod. xxv. 37; xl. 4: Num. xxiii. 1: Josh. vi. 4, 6, 8, 13: Num. xxix. 36.

Even Balaam built seven altars, and offered seven oxen and seven rams, when he sought for inspiration.

Eight.

'Eight' is the number of eternal blessedness.

'Seven is the number of rest: eight is the number of final blessing after rest.' *Monzell, on the First Beatitude.*

The Lord's Day is the eighth day. As the seventh day of the Jewish week was typical of the seventh thousand years of the world,—the Millennial Sabbath which they looked for; so the eighth day is typical of that higher, ultimate, and heavenly Sabbath,—the kingdom of God, who is all in all (1 Cor. xv. 24, 28) which we are taught to look forward to in the final dispensation.

Circumcision, therefore, which was ordained to be on the eighth day, was a sign of this heavenly condition of heart and soul, after all things fleshly and worldly have been purged away: all the sub-

abolition of the law, and the con-
in the Gospel, was to be kept hol
and no servile work was to be do
xxiii. 34, 36, 39 : Num. xxix. 12-
fulfilment of that type we shall be
primeval joys, and spiritual and he
ments of Paradise.

The eighth day signifies the res
is, the resurrection holiness, and I
Gregory, on Ps. vi, Title, She
Eighth.'

Lev. xxv. 22,—'Ye shall sow ti
and eat yet of old fruit until the nin
was after the Jubilee, and would se
a still further state beyond that
nified by the eighth day. See the .

In Ezekiel's temple, the going u
court toward the south, was by eig
xl. 27, 28, 31. The going up to +1

this mortal life ; his tenth century of life introduced him into the mansion of life which is eternal.

Sarah was ninety years old when she conceived Isaac, and Abraham was ninety and nine years old ; and both of them laughed with joy at the prospect of the greatly longed-for happiness (Gen. xvii. 17 ; xviii. 12 ; xxi. 6 : John, viii. 56) ; therefore his name was called 'Isaac.' And their joy was consummated in Abraham's hundredth year (Gen. xxi. 5).

Nine of the Samaritan lepers fell short of the spiritual life, though they attained to the human enjoyment of health (Luke, xvii. 17) ; and the tenth attained to both (ver. 19).

Ten.

1. The number 'Ten' seems mostly to allude to the Decalogue, and to represent the law of God.

Therefore the flying roll of Zechariah (v. 1, 2), which was twenty cubits long and ten cubits broad, represented the spiritual law of the Gospel. Ten signified the law, and the Twenty (twice Ten) signified the perfection of that law (Matt. v. 17) ;—it being a flying roll, showed, as wings usually do, the same thing, namely, that it was spiritual and heavenly.

A shekel was twenty gerahs (Num. iii. 47 : Ezek. xlv. 12) ; therefore the half-shekel which the children of Israel were to pay to God for their ransom was ten gerahs,—the Ten Commandments : that

balances, and a just ephah, and ephah and the bath shall be of the bath may contain the tenth and the ephah the tenth part of again (ver. 14), 'Of oil ye shall of a bath out of the cor, which is baths; for ten baths are a homer pressions seem to be an allusion to ments of the decalogue: the whole Ten; and each one was a tenth part and 'Whosoever shall keep the yet offend in one point, he is (James, ii. 10).

2. 'Ten' was also the sign of the number: as, Gen. xxxi. 7: Num. xiv. 22 Job, xix. 3: Lev. xxvi. 26: Zech. xix. 13.

3. 'Ten' constantly refers to the Canaan world, and to the mixture of the

virgins (Matt. xxv. 1-8) seem to foreshow the same division in religion as in political governments in these times,—after that the unfaithful steward is cut asunder (Matt. xxiv. 47-51) in the Reformation, and Christianity is divided into many sects and denominations, some of which have, and some have not, the oil of the Spirit.

Eleven.

The number 'Eleven' seems to fall short of the perfection which is signified by the number 'Twelve.'

By the eleventh hour (Matt. xx. 6) is signified the last and latest opportunity of repentance, when our life, the entire day of probation, is now all but run out.

In the eleventh year the temple of Solomon was finished (1 Kings, vi. 38), the Jewish temple and worship being the last stage before and introduction to the perfect and spiritual building and worship of the Christian edifice.

Eleven curtains of goat's hair, which were the second covering to the tabernacle (Exod. xxvi. 7; xxxvi. 14), represented Christ the sin-bearer in His human office, and not yet ascended into heaven.

The doubling of the sixth of these curtains in the front, and the half-curtain which remained over the back, and the superfluous cubit hanging over the sides, similar to the half-cubit over each

way, in the measurements of the ark, have explained above, Section xv. on 'the outer curtains.'

Twelve.

'Twelve' is the number of perfection. As from the twelve patriarchs, and the twelve and the twelve Apostles, it signified the Church, more particularly the Church marching like the twelve tribes in the camp God enthroned in the midst of them,—as manifestly celebrated in the sixty-eighth Psalm. xvii. 20; xxxv. 22; xlix. 28: Exod. xv. 27; 4; xxviii. 21: Lev. xxiv. 5: 1 Kings, vii. x. 20: Mark, v. 25, 42: Rev. xii. 1; xxi. 12, xxii. 2.

The 144 thousand ($12 \times 12 \times 1000$) of Rev. i seem to be those who had spiritual holiness, perfection of Christian life and doctrine and ship. The wall of the city, the New Jerusalem was 144 cubits, according to the measure of

ifying its spiritual interpretation and fulfilment (Zech. v. 2), has been already noticed under the number 'Ten'; and the same seems to be signified at Ezek. xlv. 12: 'and the shekel shall be twenty gerahs: twenty shekels, five-and-twenty shekels, fifteen shekels, shall be your maneh.'

Forty.

The multiples of 'four,'—namely, forty, four hundred, four thousand, signify the periods or stages of trial, labour, and persecution:—As the forty years in the wilderness; the four hundred years' servitude of the Jews; four thousand years of the world before the coming of the Redemption by Jesus Christ.

'Forty years,' says Cornel. à Lapide, 'is the plenitude of time (on 2 Sam. xv. 2, A.) from Angelomus.'

The successive periods of forty years each, Judges, iii. 11; v. 31; viii. 28, each includes both the periods of servitude and of rest; but the predominant principle intended to be recorded seems to be that of servitude, though the 'rest' only is mentioned at the last. But the servitude had been already before mentioned. Together they make what is analogous to 'the evening and the morning,' were the first, second day, &c. At Judges, xiii. 1, the subjection to the Philistines by itself was forty years.

These each in fact signified a generation; which

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prophecy may also be typical of the Christian Church for trial of the Christian Church for trial and period of time up to the second coming.

Forty days was also the probation, in which it might be saved from the prophesied destruction.

The 'one thousand and six hundred' of Rev. xiv. 20, seem to be based on $40 \times 40 = 1600$ stadia, or arena of conflict,—ἀγῶνίαι, namely, the trials and agonies of that period.

Fifty.

'Fifty' is the number of the jubilee (Lev. xxv. 10, 11), when the man should return to his possession throughout all the family.

On Pentecost, the fiftieth day

brethren in the tabernacle of the congregation, to keep the charge, and should do no service' (Num. iv. 3, 23, 30, 35, 39; viii. 24-26.)

$50 \times 50 = 2500$ is the jubilee of jubilees, when the times of the Gentiles shall be fulfilled, and all the Jewish nation shall return to the land of their promised possession. But this comes under the head of typical Times, where it will be considered and illustrated.

According to another reckoning of the same period, namely, $49 \times 49 = 2401$, this is, according to the Septuagint, the 2400 days after which the sanctuary shall be cleansed (Dan. viii. 14); for forty-nine was, in fact, the interval between one jubilee and another, though the jubilee was celebrated in the fiftieth year; that is, *after* the forty-ninth, in the first of the succeeding forty-nine years.

A Thousand.

The number a 'Thousand' seems to signify the perfection of holiness and blessedness. Therefore of the pure and perfect Church (Rev. vii. 4) there were sealed 144 'Thousand.' The Millennial life and holiness is figured and characterised as a thousand years. Because Christ's holiness is that perfection to which no man can attain, therefore the distance defined between the ark — Christ — and the people who followed it was two thousand cubits (Josh. iii. 4).

SECT. XVII.—*Musical Instruments.**The Harp.*

The harp is used for praise and thanksgiving (Ps. xxxiii. 2 ; xcii. 3 ; cxlvii. 7 ; cl. 3), especially with joy (Genebr. on Ps. xxxiii. 2 : Job, xxi. 12 : Ps. xliii. 4 ; xcvi. 5 : Isai. v. 12), and after victory (Rev. xiv. 2 ; xv. 2). It particularly expresses the religious feelings of the heart, and reminds us of the expression, the 'heart-strings.' But it is not confined to joy and praise : as Ps. xlix. 4 : Isai. xvi. 11. It is also joined with other instruments in thanksgiving : as the viol, the timbrel or tabret, the trumpet, and other musical instruments (Ps. lxxxi. 2 ; xcvi. 5, 6 ; cl. : Isai. v. 12).

In effect, music in general is used for religious feelings, but especially of joy and thanksgiving.

S. Aug. in Psalm xlii. 'Ait, Patientiam esse citharam, tribulationes esse chordas, quæ dum pulsantur melodiam edunt : pari enim modo melodiam suavem in auribus Dei edit patientia, dum in tribulationibus laudat Deum, eique grâtiâ agit. Omnis enim patientia, inquit, dulcis est Deo : si autem in ipsis tribulationibus defeceris, citharam fregisti.' (Corn. à Lap. in Jac. i. 4. 24, 2, D).

The Trumpet.

The trumpet signifies preaching (Corn. à Lap. on Levit. 737, 1 C). This is plain from the institu-

tion of the trumpets in Numbers, chap. x., with which the marches of the Israelites were to be preceded; which marchings signified God's army of preachers going forward to the conversion of the world. The walls of Jericho, which typified the dominion of heathendom, were thrown down by blowing of the trumpets; the shout of men's voices with which in the last act they were accompanied, at one and the same time interpreted the antitype to be preaching, and typified the sounding of the last trump, (Josh. chap vi. : Rev. viii. 2 : xv. 1, 17, 19).

The trumpets would seem especially to sign missionary preaching, as distinguished from the bells on Aaron's garment, which signified preaching to believers.

The two trumpets (Num. x. 2) were those of the two advents: the first sounding, 'Repent ye,' the second, 'Depart, ye cursed' (Rupert. ap. Corn. à Lap. on Num. x. 2 : Alcazar on Apocal. ap. Corn. à Lap. on Matt. xlv. 2, A). The trumpet is the 'warning cry of the watchman,' Jer. vi. 17 : Ezek. xxxiii. 3, 5, 6, 7, 8, 9. But this is the same thing.

Bells.

Bells on the high-priest's garment—are the divine word (S. Greg. Pastor. 2 parte, c. 4, ap. Corn. à Lap. on S. James, iii. 17, 138, 2, C).

The bells between the pomegranates (Exod. xxviii. 33-35)—which represented the Church of believers, as already explained—show that they

signified preaching to the congregation, as distinguished from the trumpets, which signified preaching to unbelievers ; and were an awakening of them to life, which entitled them to enter into the holy of the holies—heaven—together with and as the hem of the garment with which Jesus is arrayed, when He Himself enters and introduces them into it (Exod. xxviii. 34, 35).

At Zech. xiv. 20 the bells or bridles upon the horses are put, as are the pots in the Lord's house, only as examples of the most every-day furniture, for the lowest and humblest of His servants and worshippers, and the laity especially.

SECT. XVIII.—*Times.*

A Day.

1. It has been sufficiently shown and generally acknowledged that a prophetic day represents a year.

This was expressly appointed to Ezekiel, chap. iv. 4, 5, 6, 'Thou shalt lie upon thy left side 390 days, and upon thy right side 40 days, to bear the iniquity of Israel and of Judah : I have appointed thee each day for a year.' This also is clear from Daniel's 2300, and 1290, and 1335 days (viii. 14 ; xii. 11, 12), and his time—times—and a half (xii. 7), compared with Rev. xi. 3, xii. 6.

2. One day is with the Lord as a thousand

years (2 Pet. iii. 8). And the six days of the Mosaic creation are typically analogous to the six thousand years of the world, to the Sabbatical Millennium.

Months.

A day passing for a year, there has been a general consent that a month and a year represent periods of 30 years and 360 years respectively.

I offer this as the general interpretation. There is some latitude, however, as to the exact length of the month and the year so interpreted, according to the days in each period. The Hindoos, in their mystical chronology, are said to use three different lengths of years ; namely, of 360 days, of 365 days, and the exacter astronomical length of 365 days and a quarter.

It is to be noticed, on Rev. xiii. 5, that pagan Rome continued 42 months (*μήνες*, moons), of $29\frac{1}{4}$ days, making very nearly the 1229 years from the foundation of Rome to Odoacer. $42 \times 29\frac{1}{2} = 1233$. And moons are between $29\frac{1}{4}$ days and $29\frac{1}{2}$. The effect of this will be to make the first beast of Rev. chap. xiii., the beast out of the sea (the Gentile world), Pagan Rome ; the second beast out of the earth (the Church), the Christian apostate, which the order and the characteristics of the prophetic description seem to require.

The forty-and-two months of chap. xi. 2, are

explained to be months of 30 days by the next verse, for the witnesses are to prophesy 1260 days. And it is consistent with the analogy of Scripture that the same figure should be used in different senses, as I have before shown, Book v., Rule 12.

Year.

A 'year' seems to represent eternity. Lev. xvi. 34, the High-priest made an atonement once a-year; that is, Christ performed the one sacrifice for sin, to endure for ever. The acceptable year of the Lord (Isai. lxi. 2 ; lxiii. 4 : Luke, iv. 19) was eternal life,—the year of release, Deut. xv. 1, 9 ; xxxi. 10.

SECT. XIX.—*Divisions of Time.*

We come now to the divisions of time, not purely in a typical sense, but in historical reality and fulfilment. Yet they are generally made up of typical and conventional periods.

God planned out from the beginning, and ordained the seasons and the times, in which certain events should be accomplished : dividing *time* by fixed periods, according to certain principles and analogies, which should exhibit the contrivance and consistency of His great design, and show forth the majesty and mastery of His wisdom and omniscience.

The first of these great divisions of time is into the six thousand working years of the regeneration and redemption of mankind—ending in the seventh thousand years of the Sabbatical millennium,—answering to the seven days of the Mosaic creation and rest.

It is utterly immaterial, in a religious sense, that God had fore-ordained and fore-knew these seasons and times, and that they would not be changed, and that this would seem to be inconsistent with his own free-will, and the power of prayer, and with the determination of times as punishments, as the forty years in the wilderness ; and with the Jews' constant expectation of the Messiah ; and with the time of His coming being deferred continually for their sins. This is a mere philosophical difficulty, and one that must necessarily exist, and never be solved, independent of religion and revelation ; and quite irrelevant to them. The separate facts are indubitable, that prayer—importunate prayer—is effectual, and that men are presently dealt with according to their deservings ; and these, and the determination of times, are not to be put together, and weighed against one another. As an experienced divine said, 'We must improve ourselves, and we must work as if everything depended upon ourselves and we must believe and pray as if all things were done and ordered by God.'

Seven Thousand Years.

I have illustrated the strict analogy between the seven thousand years of the world and the seven days of creation in the ninth chapter of my *Excelsior*.

Forty, Four Hundred, Four Thousand.

I have shown that 40 years are a generation, and that 40 days, 40, 400, and 4000 years were respectively periods of suffering, bondage, and probation, above, Sect. xvi., under the number 'Forty.'

We have now arrived at more complicated problems ; namely, Times composed of compound numbers, and multiples of numbers, which are considered to establish representative terms of years, bringing in certain fulfilments of prophecy. I give these as they are met with, and have been used by different students of prophecy, without venturing on a definite approval of them. And I mention some of the applications of them which have been given for illustration, not in any way affirming their truth, which would be foreign to our plan, which is not to give applications, except by way of example, but only rules and principles.

7×360 (that is, a full week of years, in which again each day is taken for a year) = 2520 years,—this is said to represent the *times of the Gentiles*.

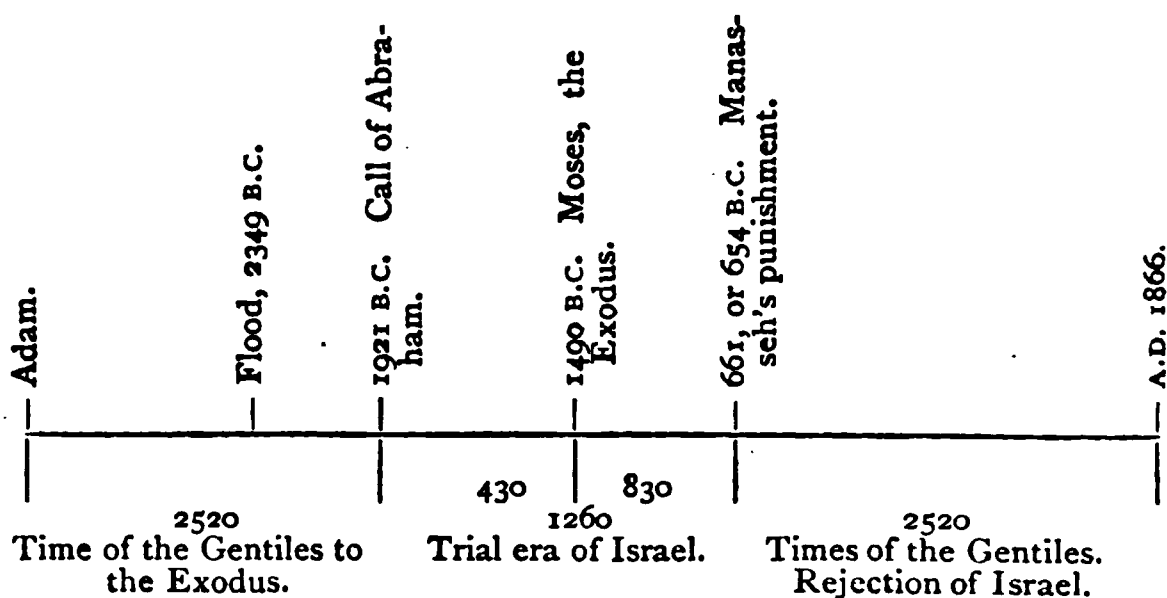
The half of this, namely, $3\frac{1}{2} \times 360 = 1260$, which is expressed sometimes by 'A time, times, and a half' (Dan. xii. 7 : Rev. xii. 14), sometimes by 42 months (Rev. xi. 2), sometimes by 1260 days,—this is said to be the Time of the Church.

49×49 , a Jubilee of jubilees = 2401 years (Dan. viii. 14, Septuagint), after which the sanctuary shall be cleansed, counted from B.C. 491, the second year of Darius, when the foundation of the second temple was laid, would bring the final cleansing of the sanctuary, and the return of Israel to the land of their inheritance, to A.D. 1911–12. A.D. 622, the year of the Hegira, of the Mahometan power, which has taken possession of the place of the daily sacrifice, added to 1290 years (Dan. xii. 11), brings out the same period A.D. 1912.

$49 \times 50 = 2450$ is said to be the jubilee of the curse of Jerusalem from its destruction.

The following application of these periods has been made, and may be found set out in the *Missing Link Magazine* of January 1866. And this is adapted to the generally received chronology. But rectifications of the received connexion between the sacred and profane chronologies are being endeavoured to be made, from a comparison of the

recently discovered remains and chronologies of the Assyrians, Babylonians, Medians, Persians, Egyptians, and Syrians—especially by J. W. Bosanquet, who contends that the relation of sacred and profane chronologies ought to be altered from Ussher's system by 25 to 28 years. This makes more complicated and uncertain the schemes proposed in the following Tables.



See the Notes to the next Table.

In the above table the dates of the call of Abraham and of the Exodus are reckoned from 661 B.C., and the after period of 2520 years to A.D. 1866, from 654 B.C. as the date of Manasseh's punishment. Why these dates of 1921 B.C. and 1490 B.C. are adopted is unexplained; and 2520 added to 1490 would make the date A.M. 4010 B.C.

[illegible]

|| J. W. Bosanquet makes the date of the destruction of Jerusalem B.C. 563, and the date of the final carrying away B.C. 559 (Jer. iii. 39), from whence he reckons the times of the Gentiles (2550 years), which carries them on to A.D. 1960-61.

Future corrections of the exact connexion between sacred and profane chronology may considerably alter in time the application of the above and the following tables.

The scheme in the opposite page is given in Elliott's *Horæ Apocalypticæ*, at the end of the third volume, in the Conclusion. In it some of the dates are different from those generally received.

It is noticeable that the year A.D. 1866, which is so prominent in the former tables, is by Elliott made within two years to coincide with the 6000th year of the world. Fynes Clinton, in his *Fasti Hellenici*, makes A.D. 1867 the 6000th year. The same is done by adding to the received chronology the life of Cainan, 130 years, introduced in the Septuagint between Arphaxad and Salah (Gen. xi. 12); and also in St. Luke, iii. 36.

1260 years from Phocas' gift of temporal power to the Popes, namely, from Gregory the Great, bring us to 1866.

In a postscript to his great work Mr. Elliott adds that Phocas' decree was, according to Baronius, in A.D. 606; according to Muratori, in 607. That the battle of Sadowa was in 1866; and that Austria renounced its concordat with the Papacy, and the power of the priests was put down in Spain, both in 1867; and that the Pope's Bull for convening the Œcumenical Council, issued in that year 1867, for the first time invited *no* sovereigns to sit in the council; and that the leading Roman

AD
18-00

~~14-00~~

15400

~~16-00~~

17

~~17-90~~
~~18-00~~

~~18/20~~

1840

~~18/64~~

18475

The 1260 days of Antichrist calculated from Justinian's decree and Code A.D. 530.

Daniel's 2300 years calculated from Terros' expedition B. C. 480.

Probable end of 6000 years from the Creation.
Jubilees from

70 Jubilees from the Creation.

from the Exodus B. C. 1625.

This generation shall not pass away

till all be fulfilled
Luke 21.32.

*Fall of
Greek Empire*
1458

14,58

...calculated from ...

...calculated from ...

Hour, Day, Month, and Year calculated from ... A.D. 606

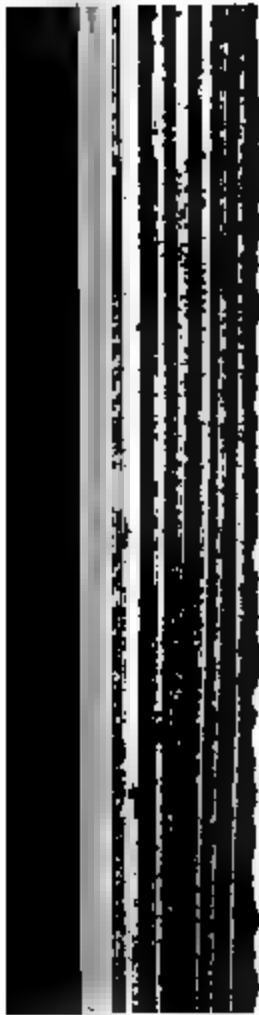
...the degree of Phases ...

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Reformation
1617

True

The 1280 days of Antichrist's dominion calculated
 Reformation 1517
 The 2 years in the Angel's oath,



Catholic journal of Europe observed upon this, 'There are no longer Catholic crowns. What has been called the middle age has come to an end. The date of the Bull is the date of its death,—its last sigh.'

Another reckoning, from A.D. 537, the year after Belisarius was deposed, and that in which the Pope was elected ($537 + 1260 = 1797$) brings us to A.D. 1797, the year when the Pope was deposed by Napoleon. This is also to be met with in the *Missing Link Magazine* of January, 1866.

All these dates are to be carefully examined, and their correctness ascertained before the applications made of them may be entirely relied on. In these several schemes many of them differ from one another. Also, if J. W. Bosanquet's correction of 25 to 28 years is admitted, many of the applications and results will be considerably altered.

Other striking results brought out by Mr. Bosanquet's system are, that there were three successive periods of 70 weeks ($70 \times 7 = 490$ years) from Moses to Christ. Namely, from the Exodus to the dedication of the first Temple, 490 years; from the dedication of the first to the foundation of the second Temple, 490 years; from the foundation of the second Temple to the birth of Christ, the foundation stone of the last and spiritual Temple, 490 years,—being three periods of the rise, the exaltation, and the decadence of the Jewish nation. Also that the birth of our Lord, the restorer

of the spiritual Israel to their inheritance, was in a year of Jubilee.

All these examples, among others, though requiring still further verification and adjustment, sufficiently show that the historical events and stages of religion and redemption have been before ordained and planned by the Infinite Wisdom, with admirable contrivance, and in a sublime order, relation, and consistency.

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